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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS OF THE MORNING AND EVENING. NO. IX.

[BY O. W. WITHINGTON.]

I.

If in its song to Thee, my hand alone
Hath touched the Harp—(my Heart forgetting Thee;)
If other feelings have inspired its tone,
Than such as Thou might'st well approve in me—
O! give me grace, that, when I wake again
Its chord—my Soul may mingle in the strain.

II.

I have been cold—O! warm my Heart, and stir
Its better thoughts. I have been vain—renew
In me the feelings of a Worshipper,
Whose spirit longs to be more just and true;
Erring and weak—Thou canst alone impart
Joy to my soul and sunshine to my heart.

WHOLESOME SUGGESTIONS.

'Become *wholly* a Christian, if you mean to become one at all. Do not come to make half a peace with God, or to seek a secret reconciliation. If you have been in sin, renounce it entirely. If you have been in error, abandon it openly. Do not be ungrateful or cowardly enough to wish to conceal your new attachment to the cause of God, or to avoid an acknowledgement that you have been in the wrong. Take the side of God and duty openly, distinctly, fearlessly. This is your duty; and, besides, it is your happiness. A half Christian is always a most wretched one.

'Be a humble Christian. Do not fancy yourself an extraordinary instance of religious zeal, or look down with effected wonder on the supposed inferiority of those who have been longer in their Master's service. You may be as ardent, as devoted, as pure and holy as you please; but do not draw comparison between yourself and others, till you have been tried a little. Remember that the evidence of piety is chiefly its fruits, and that well grounded assurance can come only after years of devoted, and tried, and *proved* attachment to God.'

'Do not waste any time in trying to determine at what precise time you became a Christian, nor distress yourself because you cannot determine it: nor perplex your mind and impede your religious progress, because you cannot positively ascertain whether you are really a Christian or not. If the service of God looks alluring to you, press forward into it, without stopping to consider the difficulties of determining how you came where you are.

'There is perhaps no more common source of perplexity and discouragement to the young Christian than this. He thinks he must be able to tell precisely when he began to serve God, or else he can have no evidence that he really has begun to serve him at all. But that time cannot be determined. In a very large number of cases where it is supposed to be determined, the period which is fixed, is probably fixed by mistake. Deposit a little seed in a place of warmth and moisture, and watch it as narrowly as you please, and see if you can tell when it begins to vegetate? Equally impossible is it, in most cases, to determine the precise period when the first holy desires sprung up in the human heart: and it is useless, as well as impossible. The only question of importance is, whether the seed is growing, —no matter when, or how, it began to grow.

'Or rather, I should perhaps say, the only question is, by what cultivation we can make the seed grow most rapidly: for important as it is, that every Christian should know what are his condition and prospects in reference to God and eternity, there is undoubtedly such a fault, and it is a very common one, as pursuing this inquiry with too great earnestness and anxiety. Many a mind wears and wastes itself away, and exhausts its moral energy, in fruitless endeavors to determine its own spiritual state, when peace and happiness would soon come, if it would only press on in the work of duty.'

'Do not exaggerate the religious differences between yourself and others, or overrate their importance. Be willing to see piety wherever you can find it, and be bound to all who possess it by a common sympathy. If they differ from you in this or that article of belief, do not fix your eye obstinately upon that difference, and dwell upon it, and dispute about it, till you effectually sunder the bond by which you might be united. Look for *piety*. Wherever you find it, welcome it to your confidence and sympathy. In all your efforts to do good, too, aim at the direct promotion of piety, not at the eradication of religious error. Your attacks upon error will only strengthen it in its entrenchments; but piety, wherever you can make it grow, will undermine and destroy error, more surely than any other means you can employ.' —*J. Abbot.*

HEAVEN A SOCIAL STATE.

Heaven is a social state, a city, a kingdom, a church, in which there is a great assembly, an innumerable company, and in which the innocent and good, the servants of the King Eternal, the spiritual and true worshippers of the Father, will meet together, and know each other, and never be separated any more. There the parent will see the child, improved by heavenly culture, and listen to the voice, now made more musical, which in days gone by was the sweetest music he ever heard. There the child will find the parent, and hear from him those words of love and wisdom which were early lost to him on earth. There brother and sister will meet again, and exchange again that confidence and sympathy which passed between them and united them here. There the widowed wife will meet the husband, and the husband the wife; and though they will be as the angels, where there is no marrying nor giving in marriage, the ties and affections of earth will not be forgotten, and in spirit they twain will be one.

Years soon finish their revolutions. A few more incidents, and the scene of mortal life is closed. Time hastens to restore that which we thought it was too hasty in demanding. Death promptly repairs as well as destroys, rejoins as well as divides, is cruel and kind in quick succession. 'All the days of my appointed time will I wait,' said the patient man, 'till my change come.' The last change cannot be long in coming to any. 'All the days of my appointed time will I wait,' is the language of every pious spirit, 'till my change come.' All the days are but few. I will wait, and hope, and cheerfully trast, till they are gone. The distance can be but small that keeps me from those whom I have loved, and yet love, and, in the presence of God and my Redeemer, and in the light of heaven, shall continue to love for ever.

'Pass a few fleeting moments more,
And death the blessing shall restore
Which death hath snatched away;
For me thou wilt the summons send,
And give me back my parted friend,
In that eternal day.'

POWER OF DIVINE TRUTH.

I cannot agree with those who reason on the presumption, that provided the community are thoroughly awakened to a sense of religion, it matters not by what means. Who has yet to learn that the character, depth and permanance of our religious impressions depend essentially on the nature of the agency and influences by which they are produced? Jesus Christ has said, 'Sanctify them by thy truth.' He is distinguished from all pretenders to a divine commission by this circumstance, that the only means by which he aimed to excite the moral and religious principle in man, was by imparting moral and religious truth. When his ministers undertake to do it in any other way, they reduce the gospel to a level with the multitude of superstitions, by which the human mind has been degraded and enslaved. This has too often been done. The three great corruptions of Christianity have been these:—substituting for the power of divine truth, first, coercion; then, credulity; and at last, machinery. By these means, it is not doubted, that much may be done to excite even to excess the moral and religious principle in man, and the character formed may bear some resemblance to the christian character; but it is not the christian character. The christian character, properly so called, must originate in the sanctifying power of truth, of moral and spiritual truth;—in a calm, deep and living sense and perception of the laws and conditions of our moral and spiritual being, and of the relations which bind us to God and eternity. Religious excitement, or rather excitement about religion, is not religion even while it lasts, and when it is induced by artificial expedients, and depends on illusion and feeling, instead of knowledge and principle, the excitement itself must be superficial and evanescent.

'Sanctify them by thy truth.' We are false to this prayer—we are misled by a narrow and mistaken view of the subject, if we suppose that a clear, vivid and full perception of divine truth is not sufficient to sanctify men wholly. If it should be said, that what men want is not more knowledge, but a better disposition,—the answer is, that more knowledge, a knowledge of the laws of their moral and spiritual being, a knowledge of the indispensable conditions of inward peace and happiness, will give them a better disposition. A man may know a multitude of truths, I allow, without either manifesting or feeling a disposition to obey the truth: but it is because there is a deeper truth yet, which he does not know. Let the light of that truth beam on his soul, and it will reveal relations and tendencies, which he never considered or knew before, and which knowing he cannot but consider; yes, I repeat it—which knowing he cannot but consider. The truths of mathematics, the truths of natural philosophy, the truths of history and political economy have nothing to do with the obligation of truth itself—have nothing to do with moral truth. Let his mind be filled and illumed with moral truth, with a clear vivid perception of the laws of his moral and spiritual being, and of the indispensable conditions of inward peace and happiness, and it is not in human nature that he should be disobedient to the heavenly vision.

None of us feel, none of us acknowledge, none of us even so much as imagine, in all its extent, the amazing power of divine truth. So far as we know the laws of our physical being, we never think, except in moments of temporary alienation of mind, to disregard them. Would you not look upon it as the act of a maniac to take up burning coals in his hands; to scrape up the dust and gravel of the streets, and devour it as food; or dash himself headlong from a precipice? For the same reason it would be the act, not of a wicked or thoughtless man, but of a maniac, to persist day after day, and month after month, and year after year, in the indulgence of passions, which he knows, which he feels, which he sees to be eating into his soul like fire. Knowledge, light, a clear perception of moral and spiritual truth is wanted, and nothing else, to awaken men from their dream of worldliness and sin. This knowledge, this light, this moral and spiritual truth the Son of God came to dispense, not in such a manner as to make it accessible to here and there a gifted mind, and to such minds only, but accessible to all, to the weakest and lowest, who seek it in a right spirit. 'To this end was I born,' said Christ, 'and for this cause came I into the world, that I should bear witness unto the truth.'—*J. Walker.*

BENEVOLENCE.

In all the works of God, how apparent is his fatherly love for his creatures! None of his perfections is more evident; and there is none which it is more my duty to imitate. In this respect I may strive to become perfect, as he is perfect. While on earth, I may promote and encourage the growth of that blessed disposition, the exercise of which will, in all probability, form a part of my happiness in another state of being. It is reasonable to conclude this, as it is evident that those whose whole minds are engrossed by the care of their own happiness, are little fitted for dwelling in the presence of God, who is love itself; of Jesus, who gave himself for us; or of those holy men, who offered their lives to secure the richest and best blessings to mankind. O! surely the spirit of love is the noblest and best which can dwell in the human heart! It is a portion of God's own spirit; it is the mind which was in Christ Jesus!

O! noble example of this glorious virtue, let that mind be in me also! May thy labors, thy sufferings, thy strivings to promote the good of all men, not be lost upon me! May they animate me to follow in thy steps, to press forward towards the goal which thou hast reached, like thee seeking no reward but the favor of my God, and the love which he will hereafter extend to those whose benevolence will no longer be exerted in overcoming or alleviating evil, but in promoting the continually increasing happiness of kindred spirits through all eternity!

LOVE AND OBEDIENCE DUE TO JESUS CHRIST.

No one can read with attention the account which the Gospels present of the character of our Savior, without feeling a high reverence for one who, in a mortal state, exhibited such a perfect example of holiness. But this reverence is very apt to lead men to forget the love they also owe to him, whose every act and word was prompted by the purest benevolence. Do I not find, when I read the New Testament, that while I feel astonishment and awe at the dignity of his character, I do not always bear in mind that my warmest affections ought to be interested in the narrative? In the Son of God, endowed with supernatural power, stilling the storm, subduing the elements to his will, and speaking the awful messages of God, do I remember the Son of man, forgiving sins, pitying weaknesses, weeping at the tomb of his friend, and affectionately comforting those who were shortly to lose him? In him who led captivity captive, and broke the bonds of death, do I remember him who bore our griefs, and carried our sorrows, who was smitten for our transgressions, and by whose stripes we are healed? How many motives should prompt me to the indulgence of gratitude and love? For me, as well as for my brethren of mankind, did he lay down his life, that we might obtain the knowledge of his truth, and, by that means, life everlasting. By this benevolent sacrifice of all that he might have enjoyed on earth, I, in common with millions more of my fellow-creatures, have the benefit of direction in difficulty, support under temptation, unfailing comfort in sorrow, a joy which, though I possessed all that the world could afford, would make the world's gifts worthless in comparison, and a hope which in health, or in sickness, in life, or even in death, may enable me to possess my soul in peace, and to rejoice evermore. For his Gentile disciples of all countries, and in all ages, he offered up a benevolent prayer; and surely if they seek, they shall obtain the blessings which he asked for them. If I feel grateful affection for those friends, who, by their care and kindness, have given me the means of improvement, of maintenance, and enjoyment, what love ought I not to feel for him, to whom next to my Maker, I owe the most valuable of all possessions and privileges! On earth he is no longer seen; but his voice still appeals to me in his gospel to follow in his steps, to perfect myself by his example, and to fulfil his benevolent intentions, by being worthy of his love! And shall he speak in vain? Shall the good Shepherd, with the voice of persuasion and gentleness, offer to lead his flock to the green pastures and still waters, and shall the sheep not hear his voice, but go astray and be lost? O no! let me rather yield to his guidance, and joyfully accept his protection: let me love him on earth, and bless his name, and then shall I be admitted to companionship with him in heaven, where he will welcome those who have followed him to that state of glory and happiness. Feeble as my powers may be, I can yet do something to further his gracious designs for the good of mankind. I may be able to cheer, with the light of heavenly truth, the mind darkened by guilt, error, or ignorance: I may be able, while relieving the afflicted, to point their view, in gratitude and confidence, to the Giver of all good: I may lead some to the forgiveness of their sins by repentance: I may be a peacemaker between those whose angry passions had cherished discord: I may excite those who suffer, to patience, those who fear or despond, to cheerful reliance on Him who raiseth up all that be bowed down; or at least I may glorify the gospel, by showing its fruits of love, joy, and peace, in my own character. If love, joy, and peace in believing, are the rewards of such conduct on earth, where we dwell in comparative darkness, what must be the bliss reserved for the virtuous in the manifest presence of Him who created all men, and of him who was the means of leading them to life eternal, and who will reward with his love those who have been fellow-workers with him in promoting the happiness of mankind! Let my fervent love and reverential obedience be ever given to him, whom, not having seen, I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory.—*H. Martineau.*

SHUT UP OUR CHURCHES—AND WHAT WOULD FOLLOW.

Let our churches be henceforth closed; let the voice of public instruction become mute; let men cease 'the assembling of themselves together,' to hear the tidings, instructions, and warnings, and hopes of the gospel proclaimed by living lips in the tone of sincerity, earnestness and truth; let that religious aid which each now receives from sympathy with other minds be done away; let the distinctive employments of the Christian Sunday be foregone, and superseded, as they necessarily would be, by a stupid inaction of body and mind, or by work or amusements; and how long, think you would religion itself survive the withdrawal of these outward means of advancing it? It would not, indeed, die. It would not, indeed, vanish from the face of the earth. It is too deeply ingrained into our natures to be utterly effaced. It is too intimately a want of the soul, to be entirely disavowed. It is too strongly forced upon us by the severe lessons of adversity to be wholly forgotten. It is true, also, that serious and thoughtful spirits would fan and keep alive the holy flame in private communion with God, and their own souls. But it would lose, necessarily and inevitably, its hold upon the attention of the great majority of men. So little are they disposed or accustomed to self-thought, or thought at all, on things unseen and distant; so near and importunate are ordinary pursuits; so little, so almost absolutely nothing is there in the ordinary intercourse of life, to remind them even of the existence of Christianity, or that they live in a land of Christians; so slight are the barriers which now interpose between them, and the flood of worldliness by which they are surrounded; is it not greatly to be feared, nay, must it not be the infallible result, that if the external recognition of religion should be done away, that the whole subject, which, with all its present aids and appliances, has so feeble a hold on the minds and hearts of men, would be wholly superseded and forgotten? What follows? If Christianity be a blessing, if it be worth preserving, then the public exercises of this religion itself, would, in its visible existence, and practical power, cease from among men, and with it, all those sanctions and aids which it now lends to human duty and to human happiness.—*J. Brazer.*

THE CALVINISTIC DOCTRINE OF ATONEMENT.

As it is much the fashion to speak of the Calvinistic doctrine of the Atonement as a vital, fundamental, cardinal doctrine of Christianity, I wish to inquire a little into the doctrine to which such an importance is attached. As maintained by those who hold the above language, the doctrine, I apprehend, is this, that God the Son, dwelling in the man Christ Jesus, made an infinite satisfaction for sin to the justice of God the Father. I ask, then, is this doctrine expressly taught in the Christian Scriptures? Can it be conveyed to the mind in Scripture language? Is it not manifestly a human interpretation of a phraseology which is found in the Christian records? Is there a single passage in the New Testament which expresses any thing tantamount to this vital doctrine? And yet, as the reader will observe, it is capable of being distinctly laid down in the compass of one short sentence. If this is a fundamental principle of the Christian religion, it were to be wished that the apostles had understood it as well, and defined it as clearly, as the orthodox of modern times. How much controversy might have been spared if they had not left this vital doctrine to be collected by inference from expressions to which various other interpretations may be given! When will the practice cease of establishing gratuitous, not to say absurd, theories on the language of Scripture, and then dignifying them with the appellations of vital and fundament doctrines of the gospel! But the orthodox Christian, no doubt, will ask, what is the meaning of those passages of Scripture in which the death of Christ is spoken of in connexion with the forgiveness of sin? Were I to give him my interpretation of them, he would not accept it. It is, however, sufficient to reply, that whatever be their true interpretation, his interpretation cannot but be false, as it involves assumption upon assumption. To say nothing of the doctrine of three persons in one God, it assumes what is manifestly not true, that the sin of a finite being deserves an infinite punishment; it assumes what can never be proved, that infinite justice is something altogether distinct from infinite benevolence; it assumes, in contradiction to the whole analogy of judicial inflictions, that justice can be as well satisfied by the sufferings of the innocent, as by the punishment of the guilty; and unless, for the sake of consistency, it be maintained that the divinity suffered, it assumes that an infinite value may be attributed to the sufferings of a man.

But I ask, with what justice this doctrine can be called a fundamental doctrine of Christianity? Does it enforce a single moral obligation? Does the disbelief of it withdraw any motive to virtuous conduct? Is it by an appeal to this doctrine that we are urged to live soberly, righteously, and godly in the world? Or is not the grand consideration to us, what we shall suffer for sin if not repented of and forsaken, rather than by what medium it will be pardoned, when forgiven? I do not, however, say that the doctrine is not capable of any application. It is often applied to the injury if not to the subversion of practical religion. Men who have lived the most irreligious and immoral lives are exhorted in their dying moments to fly to the atoning blood of Christ for a passport to the joys of heaven. But this, it may be said, is an abuse of the doctrine. Be it so. I should be glad to be told what are its uses. It shows in an awful manner the evil of sin. And in a manner equally awful it distorts the character of God, and represents the Father of mercies as a being whom it is impossible to love. It is not, however, matter of admiration that they who verily believe this doctrine should consider it as a fundamental principle of their religion. If the understanding does not feel its absurdity, the imagination will be strongly impressed with its mysterious grandeur. The stern justice of the First person of the Trinity, contrasted with the benignity of the Second, who condescends to do that without which myriads of helpless beings must have been doomed to everlasting torments, presents a subject of contemplation which he who can unsuspectingly admit the doctrine, will not fail to regard with wonder and with awe. And to such a man, Christianity, when stripped of this stupendous machinery, will appear to have lost its essence and its interest. Thus, doubtless, the pious Catholic considers the Protestant as having robbed Christianity of its chief excellence and glory, while professing to reform the errors of the Church of Rome. But some zealot may now ask, If the atonement is not a vital doctrine of the gospel, what is? I answer, the solemn assurance that 'all who are in their graves shall hear the voice of the Son of Man and shall come forth, they who have done good, to the resurrection of life, and they who have done evil, to the resurrection of condemnation.' This is indeed a doctrine of revelation, a doctrine in which every man is most deeply interested, a doctrine which applies to the grand springs of human action, hope, and fear, and which, when regarded as the sanction of the moral precepts of Christianity, leaves us nothing farther to desire as a motive to a pious, unseen and distant; so near and importunate benevolent, and holy life. A divine rule of life, supported by the doctrine of future retribution, established also on divine authority, contains every thing that can beneficially influence human conduct, and train the heart of man to virtue. If I mistake not, however, there are Christian divines who, in their zeal for their peculiar doctrines, will not hesitate to say, that Jesus Christ came for no very important purpose if the object of his mission was merely to teach morality, and 'to bring life and immortality to light.'

RELIGION ESSENTIAL TO A MAN'S PERFECTNESS.

Religion in the soul enters essentially into our idea of a perfect man. Suppose a man perfect in his limbs, features, and bodily proportions, but entirely destitute of understanding;—would he answer to any body's idea of a perfect man? No. Give him, then, a perfect understanding, but still let him be entirely destitute of moral sensibility,—as dead to sentiment as before he was to thought,—would he answer to any body's idea of a perfect man? No. And why not? Because we mean by a perfect man, one in whom the whole nature of man is developed, in its proper order, and just relations and proportions. Now, as has been demonstrated, a foundation for religion is laid in the human soul. In other words, we have spiritual faculties and capacities, as well as intellectual and moral faculties and capacities; and the former constitute a part of our nature as truly as the latter; and this part of our nature must be developed. Otherwise the entire man is not put forth. Part of his nature, and of his higher nature too, it may be said, is yet to be born; and thus it is, that a deep and true philosophy reasserts and confirms the Christian doctrine of regeneration. We are born, at first, into the visible or sensible world; when we become alive to the invisible or spiritual world, we may be said to be born again; and it is not till after this second birth that we become all which, as men, we are capable of becoming. It is not, I repeat it, until after this second birth, consisting, as I have said, in a developement of our spiritual faculties and capacities, that the entire man is revealed, or our idea of a perfect man realized or approached.

ESSENTIALS OF CHRISTIANITY.

We may exhibit a list of articles, which have the Messiah's stamp as essentials of Christianity.

1. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John iii. 16.

2. 'He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life.' John iii. 36.

3. 'Except ye repent, ye shall all likewise perish.' Luke xiii. 3.

4. 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' Matt. v. 20.

'5. Except a man be born again, he cannot see the kingdom of God.' John iii. 3.

6. 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Matt. xviii. 3.

7. 'Take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest to your souls:' 'And whosoever doth not bear his cross, and come after me, cannot be my disciple.' Matt. xi. 29, and Luke xiv. 27.

8. 'By this shall all men know that ye are my disciples, if ye have love one to another.' John xiii. 35.

9. 'If ye continue in my word, then are ye my disciples indeed.' John viii. 31.

10. 'If ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Matt. vi. 14, 15.

11. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven.' Matt. vii. 21.

12. 'Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man who built his house upon a rock;'—'and every one who heareth these sayings of mine, and doeth them not, shall be likened to a foolish man who built his house on the sand.' Matt. vii. 24, 26.

13. 'For every one who exalteth himself, shall be abased; and he who humbleth himself, shall be exalted.' Luke xviii. 14.

In the first of these articles the love of God is spoken of as the source of all that Christ has done for the salvation of men; and the Messiah is brought to view as the medium through which God displays his forgiving love.

The second article mentions believing on Christ as an indispensable condition of that life which the Gospel offers through him; and as evidence that this life has commenced in the soul. This may account for John's saying, 'Whosoever believeth that Jesus is the Christ, is born of God,' or begotten of God. 1 John v. 1. So much is not said of believing any other doctrine of the gospel. Yet how very seldom at the present day is this doctrine so much as named among the essentials of Christianity!

The last of the enumerated articles exhibits the principles of divine retribution. This is of such importance that it was stated by Christ on three different occasions. It shows what temper of mind we must possess to be exalted in the kingdom of God.

All the articles between the second and the last, illustrate either the nature of saving faith in Christ, or that humility of heart which is an indispensable condition of divine approbation. Other passages might have been quoted to illustrate the essentials of Christianity; but they are perhaps all implied in what we have already quoted; and several of these mutually imply each other.

The great purpose of all the articles which Christ represented as essential, is to save men from their sins, and to bring them into a state of moral or spiritual conformity to the Captain of their salvation. He that complies with these indispensable conditions will possess that love which is the fulfilling of the law, and that meek and quiet spirit which is, in the sight of God, of great price. To be of such a temper of mind is essential to gospel obedience, and to the enjoyment of that felicity which is prepared for the people of God.

The twelfth article embraces an important principle or idea, which should be understood in all the others. By the words, 'Whosoever heareth these sayings of mine and doeth them,—or doeth them not,' we are taught that what things soever the gospel saith, it saith to them who are under the gospel, or who are favored with gospel instructions. The requirements and threatenings of the gospel extend only to those who have opportunity to hear them. God does not hold the heathen as responsible for gospel privileges until these privileges are extended to them. In regard to those who are denied these privileges, God will know how to judge them in a manner which shall display both his righteousness and his mercy. In his hands we may safely leave them. The Judge of all the earth will do right.

It is worthy of serious notice how very different are the essentials of Christianity, as stated by the Messiah, from those doctrines which have been taught as essentials by uninspired men. How often have we seen lists of essential doctrines, so called, which did not embrace a single article which was ever uttered by Christ, or which was ever represented as an essential article by him, or by his Apostles! In modern catalogues of essential articles, it would almost seem, that the writers or compilers had studiously avoided every article which Christ mentioned as essential.

Where shall we look for a passage in which Christ said,—'Except ye believe that God is three distinct persons of equal dignity, ye shall in no case enter the kingdom of God?'

Or, 'He that believeth on the Son, as the second person in the Trinity and equal with the Father, shall have everlasting life; but he that believeth not on the Son as the Father's equal, shall not see life.'

Or, 'Except ye believe that God shows his displeasure against the first sin of Adam, by bringing all his posterity into the world with a nature wholly sinful, and under his wrath and curse, ye cannot see the kingdom of God.'

Or, 'Except ye believe that God forgives the penitent only on the ground of a vicarious punishment, which he inflicted on his innocent Son, of equal dignity with himself, ye cannot be my disciples.'

Or, 'Except ye believe that the repentance of a sinner is impossible, without the supernatural influences of the Holy Spirit, he cannot be saved.'

Or where shall we find a form of speech, denoting what is essential, applied by Christ or his Apostles to any one of the doctrines which are at this day contended for as essential, or as a test of Christian character? We have examined the Scriptures not a little, and, as yet, we have been unable to find the least evidence, that any one of the modern, supposed essential doctrines, was so regarded by any inspired teacher or writer.—*Noah Worcester.*

OPINION OF PROF. STUART OF ANDOVER, AS TO THE INSPIRATION OF JESUS AND THE APOSTLES.

'But one thing is clear from this, and many other like passages, viz. that the apostles were not *uniformly* and *always* guided in all their thoughts, desires, and purposes, by an infallible Spirit of inspiration. Had this been the case, how could Paul have often purposed that which never came to pass? Those who plead for such a uniform inspiration, may seem to be zealous for the honor of the apostles and founders of Christianity; but they do in fact cherish a mistaken zeal. For if we once admit, that the apostles were uniformly inspired in all which they purposed, said, or did; then we are constrained of course to admit that men acting under the influence of inspiration, may purpose that which will never come to pass or be done; may say that which is hasty or incorrect, Acts xxiii. 3, or do that which the gospel disapproves, Gal. ii. 13, 14. But when this is once fully admitted, it makes nothing for the credit due to any man, to affirm that he is inspired; for what is that inspiration to be accounted of, which, even during its continuance, does not guard the subject of it from mistake or error? Consequently those who maintain the uniform inspiration of the apostles, and yet admit (as they are compelled to do) their errors in purpose, word, and action, do in effect obscure the glory of inspiration, by reducing inspired and uninspired men to the same level.

'To my own mind nothing appears more certain, than that inspiration, in any respect whatever, was not abiding and uniform with the apostles or any of the primitive Christians. To God's only and well beloved Son, and to him only, was it given to have the Spirit *ametros* or *ou ek metrou*, John iii. 34. All others on whom was bestowed the precious gift of inspiration, enjoyed it only *ek metrou*. The consequence of this was, that Jesus 'knew no sin, neither was guile found in his mouth'; but all his followers, in so far as they were left without the special and miraculous guidance of the Spirit, committed more or less of error.

'This view of the subject frees it from many and most formidable difficulties. It assigns to the Savior the preeminence which is justly due. It accounts for the mistakes and errors of his apostles. At the same time, it does not detract, in the least degree, from the certainty

and validity of the apostolic sayings and doings, when these ministers of the gospel were under the special influence of the Spirit of God.'—*Comment. on Romans*, pp. 78, 79.

Messrs Editors,—Should you deem the following thoughts worthy a place in your valuable paper, please insert them and oblige

ONE OF YOUR READERS.

We are probationers for eternity—we have commenced an interminable existence, and must ere long be summoned to appear at the judgment seat of Christ, with our characters all unmasked, presented in their naked reality before an assembled world. Fellow Christians! are you living as you shall wish you had done when all your actions, and the motives which prompted them, shall be reviewed by you in eternity's light? Compare your conduct, and the chief objects of your pursuit with the Gospel standard. Are you doing all in your power to feed the hungry, clothe the naked and administer to the necessities of the sick, and afflicted? If your conscience answers in the negative, then listen to the words of the Savior, 'Inasmuch as ye did it not unto one of the least of these, ye did it not to me.'

Do you harbor any feelings of revenge, or ill will toward any of your fellow creatures? if so, hear the sentence pronounced, 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

Do you take up every cross which lies in the way of your duty, and bear it after Jesus? or do you try to evade, travel round, or compromise in some way, that you need not carry it?

Hear again the words of Jesus; 'He that taketh not up his cross daily and followeth after me, cannot be my disciple.'

Are you anxiously striving to amass wealth, rising early, and sitting up late, that you may enlarge your boundaries, and increase your stores, instead of ministering of your abundance to the wants of the necessitous? He who declared He was 'the way and the truth and the life,' says, 'Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also.' And would you not have your heart in heaven where you hope to have a home after this transient period of your existence is over?—Do not try to unite the service of God and mammon, for 'He who cannot lie,' has declared it cannot be done, and by attempting it you 'weary yourselves for very vanity.' But serve the Lord exclusively. His service is perfect freedom.' Listen to the suggestions of His spirit, and walk in the light of Gospel truth. O! ye professed followers of the meek and lowly Jesus—would that you could be persuaded to follow closely in the footsteps of your acknowledged Leader, and not stop to pluck here and there a flower of earthly fame, growing by the way-side, or to hold a too long converse with low ambition or worldly pleasure that you are liable to encounter—for while you thus parley, you will lose sight of your divine Leader and may have to travel many a weary mile ere you again recognize His presence. Always keep within speaking distance, (if we may borrow a familiar term) and you are safe.

Follow Christ, and the light which emanates from His precepts and example will cause your lives to glow and shine, so that others who are now groping in darkness, will be attracted by its radiance, and be induced to come out from the thick darkness of error, into the glorious light of Truth. Thus will you become coworkers with your Lord and Master in saving souls.

Roxbury, Aug. 30, 1840.

For the Register and Observer.

Messrs. Editors,—Some account of a Sunday School Celebration, in the First Church in Billerica, may be interesting to your readers. It took place on Tuesday, Sept. 1st, and was of rather a novel character. A suitable grove had been selected on the banks of the Concord River, between two and three miles from the village; the grove and a large wood adjoining having been kindly offered for the occasion by one of the parish. A Canal Boat was procured from the Middlesex Canal, and placed on the River, leaving the farthest point from its destination, at 12, M. It was secured from the burning sun by a kind of Bower through and over the centre, formed of birch trees, and ornamented very prettily with a variety of flowers. The children of the school, teachers, parents and friends were received on board at the different bridges over the River, the company when completed amounting to one hundred and fifty five. The sail was, indeed, beautiful. The river itself, though the current is not swift, is a delightful one, the scenery being good at all points. The day smiled upon our hopes, the temperature being such that with an unclouded sun, it seemed not much too warm or too cool. Hymns were sung during the voyage from time to time, which added much to its interest and happiness. We arrived at the desired haven in safety, at half past 2, P. M., singing a hymn as we approached the shore, which it was said, had a fine effect with those awaiting our arrival, from fifty to a hundred. All told, then, there were more than two hundred present, accompanied by Rev. F. T. Gray, of Bulfinch street church, Boston, and the Pastor. The children had now an opportunity to ramble about for twenty minutes in the woods, which were filled with fine oaks and pines. At the end of this time the whole company was assembled by a previously concerted signal at the grove in which the services were to be attended. This scene was beautiful; the grove was well-shaded, and although the breeze was at times rather fresh from off the River, which was plainly in sight, it is believed none were very uncomfortable. The pastor gave notice of the order of services, and then desired the school to sing the 127th hymn, selected as all the hymns were, from the Sunday School Hymn Book. The subject is, 'Thanks for the Sunday School,' and it consisted of six verses, sung alternately by teachers and children. Prayers were then offered by the Pastor, after which he followed in an address to the school. He expressed his joy in meeting them and their friends on this occasion, desiring of children and friends, that they would not look upon this day as one merely of amusement, but also as designed for religious improvement. And in conformity with the wish that he thus felt so strongly, he presented to them the view that religion was perfectly consistent with amusement and happiness; and after some illustrations of this idea, from the occasion itself, he endeavored to show that there was no true happiness, in which religion did not blend. The lesson that he wished to impart was therefore, that in seeking for amusement, for enjoyment, for happiness, they must always inquire if religion sanctioned that which they pursued. If it did not, it must be forsaken; if it did, they might be sure of happiness here and happiness hereafter. At the close of his address, the Pastor referred to the one who had preceded him in the Pastoral office, and who had known most of the Sunday Scholars, then present; the Rev. Wm. E. Abbot being unable to attend the celebration, he had written an appropriate, affectionate, and beautiful address to his 'young friends,' which the Pastor read. He desired the children to remember, that although perhaps they had trod the Boat that day, unmindful of it, yet it was fitted to teach important lessons. He compared the voyage they had made, and that they should make in returning, to the voyage of life. The Boat was made from the timber of the forest, and God made the forest. Then, whence came each of themselves but from the Infinite God, giving them powers suited to gain honor, to pursue rectitude, and to attain great spiritual growth and shining excellence? They should reflect, then, on their Creator, on their souls, and how they could best fulfil the designs of Infinite Wisdom in their creation. The River should remind them of human condition. 'The infant's day was but a rivulet bubbling from some little fountain; youth the pretty sparkling stream; manhood the deep, strong current; old age the broader waters into which the tide of Eternity is setting.' 'The river afforded numberless illustrations of God's goodness and greatness; and the stream of life is like the river before them, the mirror of God's various bounty and glory.' It flows ever onward to the sea and is lost in its waters. So the stream of Time flows to Eternity, and bears us on its bosom. We can never return. Let us then rather steer our little vessel along the safe channel, in a true course, enjoying the ever-changing scenery which opens upon the banks as we glide along under clear or beclouded skies, until we launch forth on the ocean of eternity, in search of the isles of the blest.' The address closed with a prayer that the whole voyage of themselves and himself might be prosperous, and bring them to holier scenes and happier beyond the grave. We feel confident that it was touching and improving not only to the members of the School, but to the whole assembly, and will be long remembered.

Part of another hymn, appropriate to the occasion, was then sung. After which the School was addressed by Mr Gray. His subject was the benefits of the Sunday School. Nature, indeed, the grove, the river, the sun, and skies, all taught of God; but many had beheld these with as much delight, as we then had, and yet received no answer, when their friends were laid in the cold grave, and they asked, where they had gone. The Sunday School gave that answer. In illustration of his subject, Mr Gray mentioned two very interesting examples of the benefits of the Sunday School, and then closed his very interesting address with an exhortation to the children to improve their great privileges. The whole company then joining in the Doxology, 'From all that dwell below the skies,' the Pastor pronounced the Benediction, and it is gratifying to remember that the attention of the children throughout was most strict and willing.

A procession was now formed, the School being the Escort to tables provided with refreshments. It is often said, entrust the ladies with the execution of your wishes, and you need not fear any failure. The very abundant provision here made by them is a good testimony to that point. All was cheerfulness, kindness, and love. Some of the children were prevented from attendance by the sickness of parents, but of a School, numbering eighty members, seventy-six were present. After partaking freely of these refreshments and bounties of Providence, the boat was again filled, and we embarked at half past 5 o'clock, singing another hymn as we left the shore. On the voyage home, the Pastor communicated to the School, a present from a friend. It was a small piece of paper folded and tied round with ribbon, one for each child. Inside was written a passage from the Bible, and the inscription for the whole was, 'A word to guide the young, selected for the members of the Sunday School by a friend, as a token of her love for them, and a memento of their Celebration of September 1st, 1840.'

We arrived here at evening, after a happy time, when all had joined in singing, 'Time never passed so rapidly before,' and it is hoped that the influences of the Celebration may be of lasting importance and interest, to all who partook of its pleasures.

Billerica, Sept. 2, 1840.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 12, 1840.

CREEDS AND ECCLESIASTICAL CENSURES.

A young man becomes religious and joins a church. This is well. But it is an Orthodox church; and of course he must assent to a long creed of human device, containing articles about which the wisest and best Christians differ in opinion. Two ways are now open to him; he may refuse to inquire and examine; in that case he will remain stationary as to his convictions respecting error and truth; no new light will break upon his mind with advancing years; he will grow old and die without having advanced a single step in regard to matters that have exercised the human intellect in all ages. But he continues at peace with the church, for he has not outgrown the shackles it put on him in his youth. He may, however, choose to employ the faculties God gave him, and obey the apostle's precept, 'Prove all things.' If he does, nothing will be more likely to happen than that his powers will gain strength, his mind open itself wider to the light of heaven, and he will see something in his old creed to be erroneous, and will find reason to adopt some truths, which he little dreamed of in his earlier days. What then? Shall he conceal his new convictions, and so go on harmoniously with the church? There would be dishonesty in this. Shall he make known his intellectual dissent? The brethren of the church, then, will get together and vote his expulsion. Who that is wise will subject himself to the bondage of creeds?

One enters upon the work of the Christian ministry. He joins the ranks of Orthodoxy, and becomes a member of an Association, one of whose rules is, that 'the minister and licentiates connected with it shall stand amenable to its watch and discipline as to the soundness of their faith,' and that whoever departs a hair's breadth from the prescribed formulary of doctrine shall be excluded and published to the world as one who has 'denied the faith,' and fallen into 'fatal error,' &c.

Here, again, what utter lack of the 'liberty wherewith Christ hath made us free!' What a bar to inquiry and progress! What a temptation to dishonesty! How few can engage heartily in new theological investigations while connected with such a body, when they know not to what conclusions they may be led, and when aware, too, that if they chance to adopt, and have conscience enough to express opinions different from those of their brethren, they cannot withdraw privately and without reproach, but must be summoned to trial for heresy and be followed wherever they go by a formal 'bull' of censure and excommunication? What young minister, who respects the free mind God gave him, and cherishes a just regard for truth, but will be slow to connect himself with such an Association?

Our readers may be interested and perhaps profited by the subjoined document, which appeared in the last week's 'Recorder.'

Bristol, R. I. Aug. 26*th*, 1840.

Mr Willis,—Please to insert the following in the Recorder as soon as possible. Yours, &c.

THOMAS SHEPARD.

At a meeting of the *R. Island Association of Orthodox Congregational Ministers* held at Newport, Aug. 11th, 1840, on motion it was voted, that this Association now take up and dispose of the case of Rev. Nathaniel S. Folsom. A copy of a letter was read by the Scribe, in which Mr F. had been duly notified that his case would be acted upon at this meeting, and he officially requested to be present and answer to the same. To this communication no answer had been received. Mr Folsom not being present, and intimations having been communicated that it was his purpose to decline appearing before this body to answer to the charge preferred against him, it was voted that a committee be appointed to prepare and report resolutions expressive of the sense of this association in relation to his defection from a prominent article of our faith—said committee subsequently submitted their report which was accepted, and, on amendment, was unanimously adopted as follows:

'Whereas the members of this association have full evidence from various sources that the Rev. Nathaniel S. Folsom, a member of this body, has renounced his belief in "the doctrine of the Trinity as maintained in our creed, and all Orthodox creeds"—and whereas said doctrine, as subscribed to by him on associating with us, is still held by us and the church generally, as it has been from the beginning, as vitally connected with the hope of salvation—and whereas, Mr Folsom, by his own voluntary act, has committed himself to the discipline of this body as expressed in Act 9th of our Constitution as follows: "The ministers and licentiates connected with this Association shall stand amenable to its watch and discipline as to the soundness of their faith and the correctness of their Christian and ministerial deportment."—And whereas, Mr F. after having been repeatedly conversed with by individuals of this body and especially notified, and requested to be present at this meeting, has never signified to us any disposition to return to the faith once professedly held dear to him, but has confirmed us in the painful apprehension of his being irrecoverably established in error—therefore

Resolved, That as an Association of Ministers of the Lord Jesus Christ set for the defence of the truth, we feel ourselves constrained to bear testimony against what we conscientiously believe to be fatal error, by *withdrawing from* the Rev. Nathaniel S. Folsom, *all ministerial fellowship*, and hereafter considering him as one, who, having denied the faith, *is no longer qualified to preach the gospel or administer its ordinances*.

This result of our anxious and prayerful deliberations we record with the most unfeigned sorrow. In pursuing the only course which it has appeared to us the cause of Christ demands, we can realize no other feelings than those of candor and kindness toward one with whom we can truly say, we have taken sweet counsel. And it is our hearts' desire and earnest prayer to God, that our wandering brother may be convinced of his error, and speedily restored to the purity of the faith once delivered to the saints.

THOMAS SHEPARD, *Scribe.*

When will our Orthodox brethren cease to make wise and good men grieve, and the profane laugh, at the injury they do to the cause of religion by their bigotry and exclusiveness? How *can* intelligent Christian ministers persist, in this age of the church, in talking of the 'doctrine of the *trinity*,' forsooth, 'as *vitally* connected with the hope of salvation,' and of all who reject it as being in '*fatal* error'—implying of course that without a belief in this dogma no one can be saved? How can it have come to pass in the nineteenth century, that an Association of ministers belonging to New England, could agree *unanimously*, and publish to the world, that, in their opinion, one with whom they had always 'taken sweet counsel,'—one of remarkable purity and integrity of mind, and against whose moral, religious and ministerial character there had never been so much as a whisper of reproach, was '*no longer qualified to preach the gospel or administer its ordinances*,' merely because he could not conscientiously believe in the trinity?

CORRESPONDENCE.

CHURCHES IN THE WEST.

Messrs Editors,—There is nothing which gratifies me so much in reading the Register as *Religious Intelligence*. Feeling, as I do, a deep interest in our holy faith, and in all, of every denomination, who profess it, I am always desirous of knowing the condition and prosperity of the religious world; and particularly those Christians with whom my sympathies are strongest. And it has given me great pleasure to find that you make it so much of an object to collect and publish valuable information respecting the success of our views, the prosperity of our churches, and the efforts which are made for the establishment of Christian institutions in different parts of the country. The accounts, which you have from time to time given of our societies in the West, must, I am confident, have been deeply interesting to your readers. We look towards that part of the country and watch its growth and progress with peculiar interest and some anxiety, because the balance of power must, at no very distant period, be in the hands of its inhabitants, and they will rule this nation for 'weal or for woe.' And we feel a still deeper interest in it, because many of our friends and relations, our brothers and children are there. We see there many moral dangers, to which the young are more or less exposed, and we rejoice at all the efforts which are making to provide for them the safeguards of virtue, the means of intellectual and moral improvement. I thank God for every new society that is gathered, and every new church that is erected in the Valley of the Mississippi. For it is the power of Christianity alone that will save the people of that valley from moral degradation and ruin. And now is the time for the good seed to be sown there broad cast. It will spring up and bear fruit an hundred fold. I repeat it. Now is the time. Any delay is dangerous, fearfully dangerous. It is the duty of Christians, of all denominations, in New England, to sympathize with their less favored brethren of the West, and aid them in the establishment of religious institutions. This is the highest kind of Christian benevolence. It is supplying the wants of the soul. It is sending abroad blessings, whose good influences may be felt for ages; blessings compared with which all other blessings scarcely deserve the name, and seem as nothing.

I understand that three churches, (perhaps more,) will be built this season in Illinois, and one in Iowa Territory. One at Chicago, a growing city on the Southern extremity of Lake Michigan; one at Burlington, the seat of government of Iowa; one at Quincy, an important place in Illinois; and another at Hillsboro', a flourishing village in a central part of that State. The one at Quincy will be dedicated in the course of this month. And the others will doubtless be completed during the Autumn. Nearly all the requisite funds have been raised for building them, with the exception of the one at Hillsboro'. Our friends in that place have subscribed according to their means, and some of them, I should think, beyond their means; and they look to those in New England, who sympathize with them, for a little aid. A part of the funds raised here to assist in building churches in the West, will be sent them. But as those funds have been nearly all expended, it is hoped that a few hundred dollars will at this time be sent in, so that the church may be built before winter.

Funds for this object are received by the General Secretary of the American Unitarian Association, 134 Washington Street, and by the Treasurer, Henry Rice Esq., 68 Milk St. The funds which have been raised for building churches in the West, have mostly been contributed in small sums, by female associations, and by individuals in moderate circumstances. The largest sum was contributed by a widow, who, if not poor, is far from being wealthy. She gave from a deep sense of duty, from the purest and best of motives, and she will not fail of her reward. She will receive it here, in life, and at the hour of death. And she will receive it hereafter. 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.' I rejoice to find that a true missionary spirit is gaining ground among us; that the truth, 'it is more blessed to give than to receive,' is more and more realized. We feel that by blessing others, we bless ourselves, that by making others happy we provide happiness for our own souls.

I hope that among the various benevolent objects of the day, the wants, the deep spiritual wants of the West will not be overlooked. There are not a few who deeply sampathize with our Western brethren; who know well that they are denied many of the religious blessings they once enjoyed, and that they look to us, whom Providence has peculiarly blessed, for help in this their time of need. And I sincerely hope and devoutly pray that they may not look to us in vain; that those of us who know their situation, and feel for them, will afford them aid in their struggle to establish religious institutions.

I cannot but believe that our friends at Hillsboro', who are laboring to build a sanctuary, will immediately receive the assistance which they so much need; that a few hundred dollars, (they ask but for 500) in larger or smaller sums, will now be contributed.

Respectfully, C. B.

Hillsboro', Ill. Aug. 21, 1840.

My dear friend,—I wrote you by private hand last week; but anxiety compels me thus soon to take up my pen again. My solicitude turns upon the subject of building a Church here.—I do not wish to be considered importunate. I have given you the reasons on which the request is founded. The literary institution located here, (never in a more flourishing condition than at present,) makes this an important point. Several of the students attend our meetings. Our friends here should be sustained against their numerous opposers, who have combined to pull them down, if possible. Only Sunday before the last, Mr Spilman, the Presbyterian minister, excluded Unitarians by name, from his communion, when about to administer the Lord's Supper. I am anxious that what has already been done in this place towards the establishment of our church should not be in vain; but that henceforth our brethren here may have a sanctuary of their own, where they may worship God according to their convictions of truth and duty. Why will you not lay this matter before some of your wealthy friends or churches? I cannot believe you will find any serious difficulty in raising $500. Our plan is the same, exactly, as that of the Quincy church. The cost is not to exceed $1,050. I give you the name of Mr —— of Charlestown, as one who might be supposed interested in our object. He has two sons living here and doing well. Please confer with Rev. Mr —— of your city, who has lately been here.

Now, if we build at all, we must break ground in September; and if we do not build this Autumn, we shall have no convenient place for our meetings next winter, during the whole of which season, I expect to be here.

Sincerely yours in haste, W. P. H.

Fishkill, Aug., 1840.

Messrs Editors,—As you are desirous to be informed of the condition of our liberal societies in different parts of the country, I send you a short notice of that at Fishkill, N. Y. This place, you will remember, is delightfully situated on the east bank of the Hudson, directly opposite to Newburgh, and about nine miles above West Point. The country in the vicinity is celebrated for its fertility and beauty; and the view presented from one of the mountains a few miles south, is unsurpassed perhaps by any landscape in the Union for its beauty, variety, and extent. Here may be seen towns and villages on both sides of the noble river, and a highly cultivated region of country, thickly settled, and everywhere presenting evidence of an industrious and prosperous community. A small Unitarian Society was organized here a few years ago, which for some time enjoyed the labors of Rev. Mr Turner. At present, however, there is no fixed minister, and the pulpit is dependent on transient supplies. The congregation is small but intelligent and much interested in the cause of Unitarian Christianity. The expenses of the Society fall principally upon a few individuals, but they are willing to make large sacrifices rather than forego the advantage of listening to views of Christianity with which they can sympathize, and which approve themselves to their reason and most cherished convictions. After having enjoyed these privileges, they find it impossible to listen with any satisfaction or spiritual profit to such views as prevail round about them. On the contrary, they are more desirous than ever to attend such ministrations as can instruct and edify them, and advance their religious improvement.

It is highly important that this infant society should be encouraged and sustained. Its influence cannot but be felt in the immediate neighborhood, as well as by those strangers who during the summer are resorting in large numbers to this place. You will be glad, therefore, to learn that so good a spirit prevails, and that our Unitarian friends will persevere.

Yours, J. T.

THE LATE KING OF PRUSSIA.

Paris, July 4, 1840.

Messrs Editors:— Some of your readers may be interested in knowing the 'last wishes' of a king. The great results of prosperity and discipline are found to be very nearly the same to the true Christian, whether in a hovel or on a throne; and there are some who will find parts of the subjoined letters the most faithful transcript of their own more humble history. Frederick William III., King of Prussia, nephew of Frederick the Great, died at Berlin June 7th, aged 70; having reigned successfully for about half a century. On coming to the throne he introduced economy into the royal household, taxed the nobles, reformed the courts of law, gave liberty to the press, and patronized elementary instruction in every way he could. The celebrated school system of Prussia was his creation; and the official report upon the success of it, says;—'There is not a single child in the whole kingdom who does not receive education, intellectual and moral, sufficient for all the wants of the laboring classes.' This system, which has Normal Schools for its foundation, had been in operation but fourteen years, when it was found that pauperism and crime had diminished thirty eight per cent. After the death of this virtuous and beneficent king, his eldest son and successor, now Frederick William IV., found the two following communications addressed to him. He thought the first act of his reign should be to publish them; and in his prefatory remarks he says,—'I take God to witness, that I firmly and solemnly resolve to tread in the steps of my august father.' I here subjoin the letters in my hasty translation, which falls far short of the strength and beauty of the originals.

Yours, &c., C. B.

'MY LAST WISHES.'

'When my last wishes, here written, shall become known to my beloved children, to my dear Augusta and to my other valued relatives, I shall be no longer in the midst of them; I shall be no more among the living. May they, then,—at the sight of this handwriting so well known them,—may they think of those who are no more: may they think of me with affection. May God be to me a judge gracious and compassionate, and may he mercifully receive the spirit which I resign to his hands. Yes, Heavenly Father, I give my soul to thy just disposal. Thou wilt reunite us all beyond the tomb. Do thou, by thy grace, make us worthy of this in the name of Jesus Christ, thy dear Son, our Savior, Amen. God in his eternal wisdom has sent me severe and toilsome vicissitudes; not only in my personal relations—when seventeen years ago he took from me the one I held most dear on earth—but also in events which weighed so heavily on my beloved country. Yet, in return, this God, so good—eternal thanks be rendered to his name—has permitted me to become the spectator of events most consoling and grateful to my heart. Among these I place in the first rank the glorious wars of the years 1813, 14 and 15, to which my country owes her restoration. The other events, so cherished in my heart, are the love and fidelity of my dear children, and the blessings as well as compassion which God has vouchsafed them; and, finally, the rare and unexpected prosperity—thanks to Providence—which found me in the decline of life another companion, whom duty obliges me to cite publicly as a model of attachment the most tender and faithful.

I return my sincere and last thanks to those who have served us with trustworthiness and talent—me and the state. I return equally my sincere and last thanks to those who have been attached to me by the sentiments of love, of fidelity and personal devotion. I pardon all my enemies; even those who by their conversation, their writings or malicious deeds have sought—(thanks to God! often in vain)—to rob me of that confidence of my people which is my great treasure. FREDERIC WILLIAM.'

'It is upon you, my dear Frederic, that the burden of affairs, with all their weight of responsibility, must now devolve. The station which you have heretofore occupied has prepared you, better than any other heir to the throne, for these duties. It is for you to justify my hopes and the hopes of the country. Your character and sentiments are to me the surest guaranty that you will be the father of your people. Guard yourself against that mania of innovation which has become so general. Guard yourself against those numberless theories now existing; theories which cannot be reduced to practice. But, guard yourself as well against the other extreme, which would be equally inauspicious, I mean, the exclusive predilection for ancient institutions. It is only by avoiding these two dangers that you can hope to make improvements of durable utility. The army is unusually well organized. It has justified my hopes in peace as in war. Let it never lose sight of its high mission. Let the country never forget what it owes to the army. Be, as far as depends on yourself, upon amicable terms with all the European powers; but, especially, may Prussia, Russia and Austria never be separated. Their union is the safeguard of the peace of Europe. My beloved children give me the sweet consolation that they will ever be distinguished by a conduct useful, active, holy and pious; for it is by such a character alone that any one can hope for the benediction of Heaven. This grateful idea of their virtues will comfort me in the last moments of life. May God protect and prosper my dear country. May God ever protect our family. May He bless you, my dear son,—you and your realm: may He accord to you the strength and talent which are necessary to reign, and may He give you counsellors who will be conscientious, servants who will be faithful, and subjects who will be obedient.

FREDERICK WILLIAM.'

FALSE HUMITITY.

We are often pained by hearing members of certain churches express themselves in exaggerated terms respecting their sinfulness. Persons of this class not unfrequently seem to regard it as a Christian duty to say all manner of evil of themselves in the presence of any with whom they chance to hold religious conversation. They are forever complaining of their wicked heart—declaring that there is no good in them—that all their actions are vile in their Maker's sight—that if they are ever to be saved it must be only through the merits of Christ. How little genuine humility there often is in all this! Suppose others should take these people at their word, and treat them as if their self-accusations were true; would they not be indignant, and complain of *injustice? The fact is, many deceive themselves in this matter.* They employ the current words of a sect without being aware of their import. They do not think and feel as they say;—and certainly they ought not; for every one knows their character to be far too good to justify the self-annihilating expressions they use. They are slaves to a wrong system of theology, and having been taught that nothing is too bad to be said of the depravity of human nature and of the worthlessness of human virtue, they go on talking, by the force of education and habit, to every one they meet, of the plague of their heart, and the short comings of their life—and this they suppose to be the sum and substance of Christian humility. We do not know of a better reply to be made to such extravagant calumniators of themselves, than the one which Whitfield is said to have given to a person of this class on a certain occasion. The man was reputedly very pious, and probably really was so; but from false views of humility, was complaining to this celebrated preacher of his wickedness in terms like these;—'What a sinner I am! how little do I profit under preaching! at what a distance do I live from God!' Whitfield heard him a while, and then replied: 'My dear sir, do you really believe all this? for if you do, you had much better confess it to God and reform, than display it to me.'

RECENT PUBLICATIONS.

A discourse on the Life and Character of the Rev. John Thornton Kirkland D. D. L.L.D. late President of Harvard College, pronounced on Thursday, June 5, 1840, in the New South Church in Boston before the Pupils of President Kirkland and the Government and Students of the University. By John G. Palfrey, a member of the class graduated in 1815.

The audience, before whom this discourse was delivered, was of all others that could have been assembled, the best qualified to appreciate the gifts and services of its honored subject, and the eulogy itself abundantly justifies their choice of the individual, who was selected to commemorate them. Few spectacles are more interesting or instructive than was that presented after the death of President Kirkland, in the testimonies of veneration and affection exhibited by his pupils and academic associates. Though nearly fifteen years had passed away since his retirement from the University—and these for the most part years of retirement also from the active and social scenes of life—and though nearly double that number had elapsed since the separation of some of his pupils from his care, yet his departure awakened the tenderest sentiments of gratitude and respect, and showed in the heartfelt tributes paid by his pupils and his flock and the whole community, that infirmity and declining years have no power to efface, or even to dim the lustre of genius and virtue.

The eulogy of Dr Palfrey, were there no other testimony, would be sufficient to show the place, which Dr Kirkland occupied in minds ca-

pable of appreciating him. It presents an able and discriminating view of his peculiar gifts and virtues, and touches with a delicate and masterly hand upon the innocent infirmities, with which, in common with all human excellence, they were mingled. The ample biographical notices, which both from the Pulpit and in various forms by the Press had been previously given, left him to the more arduous task of exhibiting rather the traits of character than the incidents of the life: and the task has been performed with signal felicity and success.

It would be easy to multiply quotations from this discourse, which our readers would thank us for the opportunity of perusing; but reserving for a future paper some others we have marked, we must for the present content ourselves with the following.

Adverting to Dr Kirkland's entrance upon the ministry, and comparing his services with the prevailing standard of the Pulpit at that period, Dr Palfrey observes:

'The resources of the pulpit were not well understood; its proper efficacy was not felt; and it was with delight and admiration that all classes, and most of all the most intelligent, saw a young man, his eye lighted with the fire of genius, his whole aspect bespeaking loveliness of soul, and all his speech and mien harmonizing with the beauty of holiness, ascending the seat of the elders, to expound the highest truths with a clearness which made them familiar and permanent subjects of knowledge, with a vigor which carried them home to the heart, and with a range and exactness of thought, and an opulence of illustration, which at once gave the mind enjoyment in what it was made to possess, and excited its appetite, while it enlarged its capacity, for further instruction.'

Again:

'Inasmuch as he loved truth, he was disinclined to cant, which is its most subtle enemy; and he who eschews cant is very likely to fall into a style of remark, which, to others, not following the discriminations of his mind, may appear like indifference to that truth, of which it is often the most availing defence. The period was one of excited party spirit, in politics and in religion. To hint to either party, that it did not possess the truth completely and exclusively; that in it there was some imperfection, and something praiseworthy or plausible in the other; that there was some abatement to be made from the reputation of sentiments which were approved, and some allowance for those which were condemned;—this was not the part of enthusiasm, certainly, but it was a part conducing to charity and to peace. The soothing influence, which it exerted upon passion, was liable to be complained of as a chilling influence; and undoubtedly it must, after all, be owned, that the habit of seeking for something valuable in what is mainly worthless, or for extenuating traits or circumstances in what is blameworthy, or for defects in what is precious, may lead, with feebly discerning minds, to the loss of a proper love for what is amiable, and a proper aversion for its opposite. There are those, whose flow of right feeling must be a heady torrent, or else dry up. But he of whom we speak was not one of them. A more enthusiastic temperament than his might, no doubt, by its natural contagion, have communicated more of impetuosity to the young; but impetuosity, to the young, is not what most requires to be communicated. Calmness, caution, and forbearance make much more of their need. A more enthusiastic temperament might have had a certain effect in infusing more of ardor into the love of truth and of letters, which was exemplified and enjoined; and this would have been well. But it would hardly have refrained from another office;—a zealot honestly presses his opinions;—and this would not have been well. Scarcely any thing was more remarkable in President Kirkland, than his scrupulous respect for the rights and freedom of the mind in young as well as in old. With a more zealous temper, he could hardly have been so tolerant, and such a steady champion of toleration. Those claims of free inquiry which so ably he defended before he assumed his academical charge, his practice allowed afterwards, and secured, to all who came under his official superintendence. No one of them could pretend to say, that he ever attempted to bend them to an influence in favor of his own views on the debated questions of the time; and this forbearance, right in itself, was also, in the existing divisions, of the first importance to the prosperity of the institution, through its enjoyment of the public confidence.'

Lives of Eminent Unitarians, with a notice of Dissenting Academics. By the Rev. W. Turner Jr. M. A. London. Published by the Unitarian Association, 1840.

This is a valuable volume and will be read with interest and satisfaction by those who desire to learn something of the history of Unitarian Christianity in England, and of the character of the men who have professed it in their lives, adorned it by their virtues, and advanced it by their learning and their labors. We confess, however, that the expectations excited by the title page, have not been entirely answered by the perusal of the volume. The 'Introductory sketch of the early history of Unitarianism in England,' from which we have already made some extracts, seems to us meagre and unsatisfactory. It might, with advantage to the interest and usefulness of the volume, have been more extended, and of a more philosophical cast, entering more fully into the state of religious opinions at different eras, and into some analysis of the causes, which helped to guide and form them. The same remark is partially applicable to the biographical portion of the volume. The 'Lives' are for the most part purely narrative. There is little of strikng delineation or discriminating analysis of character or of the influences which gave it its mould and form. This is to be attributed, in some extent, we presume, to the absence of authentic materials. It is but justice to say, however, that the narratives are well done, giving in all cases, a clear, distinct, and satisfactory account of the incidents and vicissitudes of their lives and of their labors in the cause of truth, some of which, as those of Lardner, were of preeminent service to the whole Christian world. The book is valuable as an illustration of the practical efficacy of Unitarian principles as displayed in the lives and characters of some of its early and most eminent professors, and as such we commend it to the candid study of all.

The design of the book is admirable, and we wish a work of the same design could be executed here, giving an account of Unitarianism and of distinguished Unitarians in this country. The work before us owes its origin, we are told in the preface, to the British and Foreign Unitarian Association. Can not the American Unitarian Association accomplish something of the same sort, among us. A series of Biographical Tracts, we think, would be interesting and useful. There are materials enough. Will not some one competent give himself to the work?

Poems, by Mary W. Hale. Boston: William D. Ticknor, 1840.

This is a collection of fugitive pieces, some of which, we know not but all, have already been given to the public in other forms. We have read the volume with pleasure. A pure, gentle, devout spirit pervades it. The pieces are in general quite short, affording little scope for the play of genius or fancy; yet many of them are not deficient in poetic inspiration, are marked by just thought, a chastened imagination, and harmonious diction, and indicate that the fair authoress is capable of some extended and elaborate poetic composition. We have not room for any extracts.

Annual Catalogue of the Teachers and pupils of the Chauncy Hall School, Boston; to which is prefixed a brief account of the principles of its instruction and management. 1840.

Among the many wise and useful suggestions contained in this pamphlet, the following merit a degree of attention which, in these times, they do not receive in all schools.

'We by no means, however, profess to teach by talking or lecturing, or any other mode that removes all the labor from the pupil to the teacher. We do not profess to make all study easy or interesting. We believe in no system of education that professes to do this. If we could make it so, we do not know that we should be disposed to do it. Not that we desire to lay heavy burdens on the young, but because some of the most important results of school education could not be realized under such a system. Perhaps the most important lesson to be learned, in early years, is the ability to work under a sense of duty. Work, toil, labor of some kind, is the heritage of the great majority of men; and it cannot usually be interesting, except in view of the motive or the results. The consciousness of duty fulfilled lightens almost any labor, especially if there is any useful end to be attained by it. The idea, therefore, should always be distinctly placed before the minds of the young, that their present duty, their work to be done, is chiefly one of preparation, and that they can best attain that power of application and that amount of knowledge, which are to stand them in lead in the stations which they aspire to fill, by performing faithfully, though laboriously, what is now required of them.

Whatever is to be retained in the mind for future application, must be fixed there by means of constant drilling and practice. Any course, not founded on this principle, is enervating and unsatisfactory. Power, which is the chief thing to be attained by study, can never be attained by the teacher's working, the pupil's sitting at ease. It is as impossible in the intellectual as in the physical part of our nature. He would be but a poor teacher of gymnastics who should require his pupils to look on, while he went through with the exercises. We will never be necessary to any such dwarfing, enfeebling process. We wish our pupils to become able to think and to act for themselves. We hold them most helped, when they are enabled to help themselves.'

We are happy to comply with the request of a friend to insert the following lines on the death of Rev. B. D. Winslow, a promising young clergyman of the Episcopal Church, who died at Burlington, N. J., last autumn.

Thou art gone from us, my brother—there is dust upon thy brow,
And coldness in that kindly heart, which ne'er was cold till now,
And sweet and undisturbed thy rest beneath the sacred stone,
Where pious hands thy couch have spread, and thou art left alone.

Thou art taken from us, brother—all thy cares and labors done,
When to our short-reaching vision, they had seemed but just begun;
And, long before its noon was reached, thy heaven-enkindled ray
Was lost, as stars by sunlight fade, in endless, cloudless day.

Thou art torn from us, my brother—and our hearts are bleeding still,
Yet, taught by thee, in silence bow to Heaven's all-righteous will;
And bless the grace which to thy life such heavenly radiance gave,
To cheer us while on earth we walk, and light us through the grave.

Thou art gone before us, brother—yet we have no tears to shed,
For we know that thou art numbered with the blessed, holy dead;
And, in that 'continuing city,' to which we may fail to come,
Hast found, through faith in Christ our Lord, a welcome and a home.

G. W. D.

For the Register and Observer.

Needham, Thursday, Sept. 3d, 1840.

Yesterday was a 'proud day for our neighborhood.' We met together not to call up the memories of the departed, or to celebrate an annual festival; but in the scenes of nature, in the 'Groves which were God's first temples,' to weep, to pray, to instruct, to interest, to reclaim. On ourselves, and on the children with us, we invoked God's blessing; and prayed, that he would smile upon the Sunday Schools of our beloved country. The Societies of Needham and Dover having agreed to unite their Sabbath Schools for a celebration, the committees selected a beautiful Grove in the rear of Mr E. K. Whitaker's house in East Needham, for this object. At 1 o'clock, P. M. men, women, and children began to assemble; at half past 2 o'clock, the procession moved to the ground. The services commenced with the singing of a hymn. Prayer, suitable and appropriate, was offered by the pastor of the first church in Needham. Rev. R. C. Waterston then addressed the schools, the teachers, and parents, in a strain of warm eloquence. He was always pleased, he said, to meet on such occasions, and in such pleasant spots. Other occasions were interesting, such as scientific, literary associations; but Sabbath Schools much more then all others; this grove, this green carpet, this sweet union of Nature, were indeed pleasant; the angels of God might hover over us to witness a scene like this. The object of Sunday Schools is to make us good parents and children. The Sunday School is the bulwark of our union. Educate the children to do their duty, make them religious, and you cannot overturn the States. The face of Nature is beautiful. The brook, the mountain, the hill side, the valley, are beautiful. A single Sabbath School unsupported, struggling without sympathy, with but few scholars, is a beautiful object. But, when we reflect that there are 125000 Sunday School scholars in the land, all laboring for improvement, the object becomes sublime. Traverse New England, and you cannot find a spot where there is not a Sabbath School. The beauty of Nature is nothing to the beauty of these schools. He spoke of the distrust, which many small schools entertain of their ability to do any good. Every little school has some, who will be made better. Our little schools united will accomplish much. Many an intellectual Webster may be found in these schools. If all parents would bring up their families to love the truth, there would be little evil in the world. It is only sin, that prevents this earth from becoming an Eden. We ought to educate the children to their duties. We seek for truth, we study for truth in civil, literary, scientific works; how much more important the search for religious truth. We must have faith in what we teach, faith in ourselves, faith in those whom we teach. He spoke of the Savior's rebuke of his disciples when they wished to forbid little children coming to him. 'Suffer little children to come unto me and forbid them not.' If there was any scene which surpassed all others in the New Testament, it was Christ's taking *little* children in his arms and blessing them. He closed with a moving appeal to children to love God, to be good.—These, I am aware, are not his words precisely as they were delivered, but something of what fell from his lips. His remarks were full of ideas, both for teacher, parent, and pupil, and his words were 'full of sweetness.' May they fall as good seed upon good ground bringing forth abundantly. After the singing of another hymn, interesting and appropriate remarks were made by Mr Sanger, the minister of the Unitarian church in Dover, Mr Mudge, of the Methodist Society at Newton Upper Falls, and Mr Winch a Calvinistic clergyman. The services were closed with prayer by Mr Winch. The procession then formed and moved to the sound of music to the tables, which had been bountifully and beautifully adorned by the ladies of the Societies.

We closed by singing an appropriate hymn to the tune of 'Auld Lang Syne.' Seven hundred persons were present on the occasion. We were about to draw some reflections from the scene of union, which our celebration afforded; but do they not imprint themselves, as the hand-writing on the wall, deeply upon our hearts. The days of coldness and separation, of discord and bigotry, are weighed and measured and will soon be found wanting. The union of Sabbath Schools will bind around the hearts of the young the best affections which the Christian Religion can inspire. It will teach them to love each other, even as Christ loved his disciples.

B. G. K.

For the Register and Observer.

DR CARPENTER'S WORKS.

Messrs Editors,—We beg to assure your correspondent, E. S. G., that it is farthest from our disposition to interfere in any manner with the sale of the edition of the Works of the late lamented Dr Lant Carpenter, now publishing in England for the benefit of the deceased author's family. So far from it, we have been using our best endeavors, for two months past, to procure subscribers to that very edition. About the 1st of July we received subscription papers from London for the Works in question, and two of those papers have constantly since been conspicuously exhibited on our counter, and offered to our customers—and we may add, *ours is the only bookstore in the city where any have at any time been seen.*

As to reprinting any portion of the Works in question, the idea of doing so was merely a passing thought with us, and suggested by two considerations—1st, that the price of the English edition, 21s., or $5.04, added to the cost of importation, which could not be much short of $1.75 more, making the whole cost nearly $7.00, (and this exclusive of any commission or profit to the importer,) would necessarily cause the sale of that edition to be very limited in the U. States;—2dly, our letters received from Dr C.'s family informed us that it was their intention to print only 'a hundred or two copies above the number subscribed for.' Accordingly it occurred to us that it might perhaps become necessary to reprint the Work for this market. But how, under the circumstances, such a reprint, even if actually determined upon, could be deemed an interference with the English edition, we are wholly at a loss to conceive—since the price of that edition would of itself in a good measure preclude its sale here—and apart from this, the number proposed to be printed would be wholly insufficient for any considerable demands in this country.

Very respectfully,

James Munroe & Co.

The Third Congregational Society in Chelsea have just completed a very neat Chapel, which, we understand is to be dedicated to the worship of God tomorrow. Services will commence at 10 o'clock, A. M.

INTELLIGENCE.

Anthracite Iron.—We recently quoted a statement, that the Emperor of Russia had entered into a contract with Mr Norris of Philadelphia, to furnish for the railroads in his dominions a large number of locomotive Engines. In connexion with a statement of this fact, the Harrisburgh Reporter has the following remarks on the capabilities of Pennsylvania to furnish the important article of iron.

It is now the opinion of scientific men, who have looked into the matter, that there is no longer any doubt of the complete success of the experiment of manufacturing iron with anthracite coal, and if so, the American must soon become the greatest Iron market of the world, as she will be able to furnish the article much cheaper than it can be obtained any where else.

The subject of railroads is now being discussed throughout Europe. France has at least 1000 miles in contemplation, and Russia and Austria as many more; and even the government of the sublime Porte, is beginning to talk of a railroad from some of the outer ports in the kingdom to Constantinople. When we recollect that five years since we were obliged to send to Europe for our Locomotives, and that now we can manufacture them cheaper and better, both for ourselves and others, can we doubt that within ten years from this time, Pennsylvania will furnish to Russia, to France, and to Austria, not only her locomotives, but her railroad iron.

Thus, then, the tide of trade will be completely turned, and instead of paying to Europe interest for money to make our railroads and canals, we shall not only be able to cancel our State debt, but receive millions of European gold and silver in return for the iron and coal of our mountains. Pennsylvania herself can furnish iron sufficient to hoop the globe several times with railroads, and coal in abundance to run the engines upon them for a century at least.

The Philadelphia National Gazette of the 4th inst., has an article on the subject of iron produced by the use of Anthracite coal, in which it is stated as conclusive evidence of the practicability and economy of its use, that the Crane Iron Company are about to erect a second furnace. It is stated as a fact, that the same number of persons who in a charcoal furnace produce 30 to 35 tons will produce in one of the company's furnaces worked with anthracite, from 60 to 70 tons.

We quote the following passage from the same article of the Gazette.

'The iron trade, in all its branches, is about to receive an impulse such as never has been felt by any trade whatever in this or any other country, and we do not fear to assert that it will yield an abundant harvest to all who have been engaged in preparing for it, whether owners of land, or proprietors of the railroads and canals leading thereto.

Shot.—During a recent visit to the shot tower, a few miles below this city, we obtained some particulars with regard to the manufacture which may be interesting to our readers. Our statements may derive additional interest from the fact, that some of our merchants have, during the present season, had the lead of Missouri coined at the St. Louis Mint, under the management of Mr Stine, and have used it as an eastern remittance, finding it to answer a better purpose than either eastern exchange, bank bills, or gold and silver.

The following are among the details of the manufacturing operations:—

The shot tower is one hundred and fifty feet in height; the lead is drawn up from the river bank by horse power to the top, and then melted. It is taken out in ladles and run through a single row of small holes in a horizontal line, which forms it into drops, and cools, before it strikes the water contained in a large cistern below. It is then ladled out, put in a large sheet iron pan, and dried over a hot fire; when thoroughly dried, it is put into what is called a polishing keg; a small quantity of black lead is added, which by turning some two or three hundred times gives it a bright, glossy appearance. It is then screened on tables and sized. The factory has been in successful operation since April last during which time there has been manufactured upward of four hundred thousand pounds of shot, a majority for the merchants of this place. The manufacturing price is $1 per hundred pounds; the same weight of shot returned as lead received. From seven to eight hands are required when in full operation.—*St. Louis Gazette.*

Culture of Silk.—In a recent article in the National Gazette, on American Manufactures, and the expediency and duty of giving liberal encouragement to efforts in departments yet in their infancy, the Editor makes the following remarks on the culture of silk.

We are very glad to mention that notwithstanding the reverses of many engaged in morus multicaulis speculations, the culture of silk still occupies steadily the attention of a very large and intelligent class of citizens, who are fully confident that it will yield a fair reward for the capital and labor employed in producing it. As one of the chief evidences of this impression, we may mention the fact, that journals, devoted wholly or in part to the diffusion of information upon the various branches of silk manufacture, are sufficiently patronized to warrant the regular publication of them. Among them we may note particularly 'The Journal of the American Silk Society,' of which the August number is now before us. It is a neatly printed monthly periodical, of about thirty octavo pages, filled with practical essays wholly upon the culture and fabrication of silk. The editor is Gideon B. Smith, Esq. who very ably fulfils the honorable duties of the office. The work is published in Baltimore, and the agency for this city is in Second near Chusnut street.

Benjamin Hazard, who has for thirty-one years represented the town of Newport, in the Legislature of Rhode-Island, has, by a letter to the Newport Mercury, declined a re-election. The Legislature of Rhode-Island being chosen semi-annually, Mr Hazard was, of course, selected *sixty-two times.*

Extraordinary Rise in the Mississippi.—For some weeks back, says the Warsaw World, we have had heavy thunder-showers with torrents of rain, and on Friday last the Mississippi began to swell, and so rapid was the rise that on Sunday evening it had risen *over six feet.* This is a most extraordinary rise. The river, however, soon began to fall again, and will, probably, before long regain its previous low state.

Interesting Class Meeting.—It has been usual for the graduating classes of our colleges to assemble after stated intervals, on the occasion of the commencement of their Alma Mater. One of the most interesting of these meetings occurred at New Haven, at the recent commencement of the venerable institution in that city. The class of 1810, after a separation of 30 years, assembled on the 18th of August to the number of eighteen, embracing the following gentlemen, honorably known to their country in the various walks of professional life.

Prof. E. A. Andrews, New Haven; Rev. C. Booth, Coventry, Conn; S. G. Caffer, Esq., Hartford; His Excellency W. W. Ellsworth, Governor of Connecticut; Hon. H. L. Ellsworth, Commissioner of Patents, Washington; Dr. Brainerd, New London; Elias Ely, Esq., New York; Prof E. T. Fitch, of Yale College; Prof. C. A. Goodrich, of Yale College; P. C. Grimball, Esq. of Johns Island, S. C.; Hon. A. B. Hasbrouck, Kingston, N. Y.; John Hooker, Esq., of Springfield; James Hooker, Esq., of Poughkeepsie; John Howard, Esq., of Springfield; Prof. E. Kellogg, of Williams College; Rev. A. Linsley, N. Haven; Prof. S. F. B. Morse, of New York City University; Rev. H. Talcott.

It is worthy of remark that of this eighteen, nine were of one, and nine of the other division in the class in college; nine belonged to one of the literary societies, and nine to the other. They now numbered among them seventy children and three grand-children. The meeting after so many years' separation was full of delightful interest, and the season allowed for mutual gratulations and the recital of events connected with the personal history of each, will long be remembered with peculiar fondness by those who assembled.

This meeting was perpetuated in a manner altogether unprecedented, by Professor Morse of the University of this city, who took a Daguerreotype view of the whole class. Arranging them side by side, he has, by the power of this wonderful art, transferred the perfect likeness of each individual to his plate, so that he has now in his possession the invaluable treasure of the image of his classmates, from whom he has been separated thirty years, and who will probably never be assembled in this world again. The likenesses are so natural that individuals not connected with the class, recognize their acquaintances on the plate, without the least hesitation. How valuable would such a memento of early friendships be to every class, on leaving college for the busy scenes of life!—*N. Y. Observer.*

The Jews.—Meetings have recently been held in various places, in this country and in Europe for the purpose of awakening attention to the disabilities and hardships to which the Jews, are generally subjected. A meeting of this discription was recently held in Charleston S. C. of which the following account is given in the Philadelphia National Gazette.

We are glad to notice that the citizens of Charleston, animated by those sentiments of humanity and religion which were recently manifested in behalf of the Jews in this city and New York, held a meeting in relation to that subject on Friday last. The Mayor, the Hon. H. L. Pinckney, presided. The meeting was eloquently addressed by the Right Rev. Dr. England, of the Roman Catholic Church; Dr. Brantly, of the Baptist, formerly of this city; Dr, Palmer, Presbyterian, the Hon. Mr Rhett, and Mr Alfred Huger. All the speakers, says the Patriot, expressed in the most eloquent and fervid manner the feelings of generous humanity, which were responded to by every citizen present. In this assembly no sectarian feeling was exhibited, but all, as Freemen, as Americans, living under a Constitution where religious and civil liberty are insured, expressed a sympathy in behalf of suffering humanity, alike honorable to the feelings of Christians and of Hebrews.

Mr Mordecai Cohen, briefly but feelingly expressed the thanks of the Hebrews for the sympathy exhibited by their fellow citizens.

Mexico.—The late revolution in Mexico seems to have terminated in favor of the old order of things. Intelligence to July 28th has been received. The New York American of Sept. 2d says;—

The civil war in the city of Mexico had, after thirteen days fighting in the streets, been terminated by an armistice and agreement, which replaced authority in the hands of Bustamente.

The Extra of the Dairy of Havana, of 20th of August, presents a summary of each day's transactions, from the 15th to the 28th July—which, however, is of little interest, beyond the daily recurrence of firing from the palace and its environs by the troops of Urrea and Gonzales Farias, who had taken possession of it, and made Bustamente prisoner—and those of the Superior Government, which sought to drive out the revolters.

The final result was that on the 27th, through the intervention of the Archbishop, a truce was negotiated.

After giving the articles of capitulation the American remarks;—

It is a sad comment upon such civil strife, that while, during the 13 days of contest, only 80 of the troops on both sides were either killed or wounded, 460 peaceful and quiet citizens—some of them distinguished—were either killed or wounded.

Great Britain and China.—The Philadelphia National Gazette introduces extracts from an English paper, in regard to the state of affairs in China, in the following manner.

The ultimate design of Great Britain in the nefarious effort to force poison down the throats of the Chinese, are now transpiring from quarters entitled to credit. In the London Globe of the 24th ult. a newspaper in the confidence of the government, we find an article by a correspondent, which the editor describes as the product of an intelligent mind which has possessed the advantage of a residence in China, and an intercourse with the people.

The correspondent of the Globe, from which the Gazette quotes, speaks thus.

'The inquiry as to the measure necessary to be adopted in order to bring the Chinese government down from the towering heights of it long-cherished pride to deal with us upon the level ground of reciprocity, was long a question of deep interest. The problem now presents itself under a different form, and we ask, what will be the probable results of the rupture between Great Britain and China?

To answer this question, it is necessary to recall to mind the position in which the proceedings of Commissioner Lin have placed the Chinese government.—With the full sanction of his master, he has taken ground from which he cannot recede an inch without covering himself with disgrace. He has defied England, insulted her representative, outraged her subjects, and rejected her reasonable overtures with scorn. The whole Chinese people are summoned to witness the grounds and issue of the quarrel. The British government, under these circumstances, is compelled to enforce redress and compel satisfaction. Without compromising its credit and its dignity with other nations, there was no alternative.—The Chinese, for the sake of honor and consistency are abound to oppose us.

Again the same writer says;

It is our own deliberate opinion, collected from a long and anxious reflection upon the subject, that the Chinese Government can never be dealt with in the way of negociation. It is too proud to admit a foreigner upon a parity of terms; and too false and hypocritical ever to abide by any engagement. It must be displaced, and a more reasonable government established into its room. China must be ruled by a sovereign who feels that he owes his throne to the ascendancy of Britain; and this event is not very far off. We deprecate war—and Britain has already enough of empire; but the Chinese Government has driven us to the *ultima ratio.* There is no way of treating with this moiety of the world till the spirit of despotism has been destroyed. Before long the British flag will wave over the whole of Eastern Asia, from Burmah to Manchuria.

* * * * * *

If the Tartar power should be deposed, and a descendant of some former dynasty set up, under the protection of Britain the form of government would be preserved, and the people would have something to look up to as the fountain of literary honor. The Chinese are so far advanced in civilization, that little would be required to promote their social happiness. The severities of their penal laws might be softened, and the trial by torture abolished.

Nothing would be necessary in the internal management but to select men of reputed honesty to fill the various offices, with sufficient salaries to keep them from the temptation of taking bribes. Some of the provinces might hold out for a time but as soon as they discovered that there was no intention on the part of the foreigner, or his protege, the new Emperor, to increase taxation, to impose any badge of servitude upon them, or in any way to abridge their rights and privileges, they would fall in with the general arrangement. The friends of philanthropy and religion my heave a sigh at the prospect of blood and carnage; but if they look a little ahead, they will see a vast expanse of territory, with its teeming millions, open to their efforts. With the Tartar pride, disdain and prejudice thrusting themselves in his way, the philanthropist will never be able to achieve any thing of importance in China. When that power has been removed, he will have the fairest, most sanguine expectations.

On this exposition of the designs of England the Editor of the Gazette thus indignantly remarks;—

Here then, it seems, that nothing less than the subjugation of China is the purpose of the British government. The contest, in all its aspects, is to be one of unmitigated villany on the part of the latter. It is defensible neither by precedent nor special reason. Havoc by fire and sword is to be made among thousands of innocent men upon their own soil, and prompted by the simple lust of gain, —and when fire and sword have done their share of the work, poison is to continue it without measure or mercy.

MARRIAGES.

In this city, on Sunday, by Rev. Dr. Parkman, Mr George B. Jones, firm of Jones, Lows & Ball, to Miss E. L. daughter of the late Edw. Cutter, Esq, of Boston.

In this city, by Rev. John Pierpont, Mr Joseph H. Allen to Miss Matilda C. Fearing; Mr John Burrill, of Boston, to Miss Nancy Dockham, of Lowell.

In this city, Sept. 3, Mr Henry B. Mather, of Boston, to Miss Ellen, daughter of Charles Everett, Esq., of Cambridge; Mr O. E. Wilson to Mrs Hannah Dinsmore.

In Charlestown, by Rev. Geo. E. Ellis, Mr Charles W. Norris, of the U. S. Navy, to Miss Caroline A. Devens daughter of Richard D. Esq. of C.

In Salem, on Thurday evening, Aug. 27th. by Rev. Mr Thompson, Mr John Rust, of Louisville, Ky. to Miss Susan daughter of Capt. Thomas West, of that city.

In Yarmouth Port, 27th ult., Calab S. Hunt, Esq., to Miss Sarah, eldest daughter of Hon. John Reed.

In Yarmouth, by Rev. Mr Noyes, Mr Freeman Hinckley, of the firm of Howland & Hinckley, of Boston, to Miss Emily, daughter of Capt. Sylvester Baxter, of Yarmouth.

In Drewsville, N. H. Col. John P. Clapp, of Dorchester, Ms., to Miss Mary Ann Brag, of the former place.

DEATHS.

In this city, Friday evening, Mr Thomas Edes, 57.

In Dorchester, 6th inst, Mrs Anna C. L., wife of Rev. Francis Cunningham, 29.

In South Scituate, on Sunday last, of dysentery, Peter Coffin, Esq. merchant, late of Boston, 71.

In Lowell, 7th inst. Kenjamin Walker, Esq. 39. Mr W. was an Elector of President in 1836, and has represented Lowell in the Legislature. He was a gentleman of superior talents and excellent business habits.

In West Cambridge, suddenly, Frances, aged 22 years, daughter of Ammi Cutter, of this city.

In Charlestown, on the 4th ult. after a long and painful illness, Mrs Lucy R. N. wife of G. W. Warren Esq. aged 27.

At New-York on the 27th ult. Rev. Henry Channing, aged 80 years, a native of Newport.—His remains were brought here on Saturday 29th ult. in the steam boat, and respectfully interred.—*Neport Mercury.*

In Calamazoo, Mich. 21st ult. Rev. Geo. W. Cole, 31, formerly of Saco, Me.

In Washington, Mississippi, 11th ult. Isaac Story Whitwel, of Springfield, Illinois, youngest son of the late Wm. Whitwell, of Boston, 30.

FRENCH BOOKS.—This day received by the Switzerland, Histoire et Description des Voies de Communication aux Etats Unis par Michel Chevalier, 4to, with an atlas; Le Diable Boiteux, par Le Sage, illustre par Tony Johannot, 8vo.; Histoire de l'Empereur Napoleon par P. M. Laurent de L'Ardeck, illustre par Horace Vernet, 8vo.; Fables de La Fontaine, illustres par J. J. Grandville, tome 3; Histoire de l'ancien et du noveau Testament, illustrated, par Le Maistre De Sacy (Royaumont.) 8vo.; La Jolie Fille du Faubourg par C. Paul de Kock; Les Rayons et les Ombres, par Victor Hugo; Tables de Logarithmes, par Francois Callet. Also, a fresh supply of Bandry's edition of Halam's Constitutional History of England, 4 vols; do Europe during the middle ages 2 vols; do. Introduction to the Literature of Europe, 4 vols; Shakspeare and his Times, by Nathan Drake, 8vo. C. C. LITTLE & JAMES BROWN, Importers of Foreign Books.
Sept. 12.

MIRACLES AS AN EVIDENCE OF CHRISTIANITY.—An Address delivered before the Ministerial Conference in Berry street, Boston, May 27, 1840, by David Damon. This day published by CHAS. C. LITTLE & JAMES BROWN. Sept. 12.

GOETHE'S WORKS.—A beautiful edition of Goethe's Works, complete in 12 vols. Schiller's complete Works, 2 vols, 8vo. For sale by CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, 112 Washington street. s 29

BOSTON CLOTH STORE. No. 28 Washington Street.—All Persons purchasing Cloths, Cassimeres or other Woollens, are invited to call at this establishment, as every article will be sold at the lowest price.
sept 12 KIMBALL & PHELPS.

THE FUTURE LIFE OF THE GOOD.—Contents. Recognition and Reunion of Friends—Home of the Blest—Society of the Blessed—Contemplation of Immortality—The Character unchanged by death—Permanency of the future state. Published by JOSEPH DOWE, 22 Court street. sep 12

COMBE ON INFANCY.—Treatise on the Physiological and Moral Treatment of Infancy, by Dr Combe, Notes, &c., by Dr Bell. Received by JOSEPH DOWE 22 Court street. sep 12

MY LITTLE SINGING BOOK.—Designed for the use of Sabbath, and Juvenile Singing Schools, by Asa Fitz. The Young Singer,—being a collection of easy and popular Melodies for children, by Asa Fitz, received by JOSEPH DOWE, 22 Court street. s 12

MILMAN'S POETICAL WORKS.—The Poetical Works of Rev H. H. Milman, 3 vols 12mo, London.
Just received, for sale by JAMES MUNROE & CO. 134 Washington street. sep 12

LYELL'S Principles of Geology,—or the Modern Changes of the Earth and its Inhabitants, considered as illustrative of Geology; by Charles Lyell; 6th edition, 3 vols, London.
Just received by JAMES MUNROE & Co. s12

DE TOCQUEVILLE'S REPORT.—Report made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies, July 23, 1839, by Alexis De Tocqueville, translated from the French.
This day published by JAMES MUNROE & Co., 134 Washington st. s 12

MORE NEW and ELEGANT ENGLISH BOOKS —Received this day at TICKNOR'S, corner of Washington and School streets. Bulwer's Pilgrim of the Rhine, a new edition, with splendid plates; Tooke's Diversions of Purley; Taylor's Holy Living and Dying, new and beautiful copy; Bernay's Translaion of Faust; Ranke's Lives of the Popes; Babbage's Economy of Machinery; Hall's Songs of the Nigt; The Naturalist's Journey; Butler's Hudibras, a fine 8vo edition; Wordsworth's Sonnets, a new edition, very fine; Shelley's Poetical Works, 8vo: Plays of Massinger and Ford; Walton's Lives; Ringle's Travels in Africa; Gray's Elegy, illustrated; Poems of George Herbert, Dryden, Swift, &c., new editions; Mary Howitt's Hymns; Splendid edition of Robinson Crusoe, 8vo, fine plates; Bunyan's Pilgrim's Progress, 8vo. fine engavings; Coleridge's Friend, 3 vs. 12mo., &c. &c. s 5

PIERPONT'S POEMS.—The Airs of Palestine and other Poems, by John Pierpont. 16mo, pp 306.
Just published by JAMES MUNROE & Co., 134 Washington street. s12

LONGFELLOW'S FRENCH GRAMMAR, new ed. —Elements of French Grammar, by M. L'Homond, Professor Emeritus in the University of Paris; translated from the French, with Notes and Exercises. 5th edition.
This day published by JAMES MUNROE & CO., 134 Washington street. s 12

CARPENTER'S HARMONY.—An Apostolical Harmony of the Gospels; founded upon the most ancient opinion respecting our Lord's Ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists; with Notes, Maps, &c, by Lant Carpenter, LL. D. 2d edition. London.
A few copies of the above are for sale for the benefit of the Author's family, by JAMES MUNROE & CO.
sept 12

FOR BOY'S CLOTHES.—Very stout mixed Clothes and Cassimeres at uncommon low prices suitable for Boy's wear, may be had at KIMBALL & PHELPS, 28 Washington Street. sept 12

PIERPONT'S POEMS.—Airs of Palestine, and other Poems, by Rev John Pierpont.
Just published, and for sale by
WILLIAM CROSBY & CO.
s12 118 Washington street.

JONAS A JUDGE; or Law among the Boys. By Jacob Abbott, author of the 'Rollo Books.'
Just published, and for sale by
WILLIAM CROSBY & CO.
s12 118 Washington street.

STATIONERY.—A fresh supply of best English Sealing Wax and Wafers, Motto and Initial Seals, Portfolios, Pocket Books, Card Cases, Shell do, Bristol Board and Drawing Papers, Pen racks, Sewill's and Rhoades' superior Drawing Pencils, Rodgers and Sons' Penknives and Scissors, Stephens's blue Writing Fluid. Also on hand, Gold and Silver Pencil Cases, Steel Pens a great variety of patterns from 50 cents to $4 per gross, a large supply of Miller's Quills (English), Cap and Letter Paper ruled and plain of all qualities, Note Paper.
For sale wholesale and retail, by SIMPKINS, at the Tremont Stationery Rooms, 21 Tremont Row. s5

KIMBALL & PHELPS, No. 28 Washington Street. —Have received another lot of those superior German Black Cloths, an excellent article for wear, and warranted to retain its color. sept 12

BRITISH STATESMEN.—Lives of eminent British Statesmen, from the reign of Henry 8th to the present time. 7 vols 12mo, London.
For sale by JAMES MUNROE & CO. 134 Washington street. a12

HOPE ON, HOPE EVER, by Mary Mowitt; for sale by SIMPKINS, 21 Tremont Row. s 5

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in water Colors, $6 a quarter.
Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.
D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

UNITARIAN TRACTS.—No 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.
No. 138. The Unitarian Reform. By Rev. J. F. Clarke.
No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.
No. 140. On the Atonement. By Edward B. Hall.
No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.
No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.
No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.
No. 144. Mystery, Reason and Faith by E. Peabody.
No. 145. Who was Jesus Christ, by George F. Simmons.
No. 146. Jeaus Christ the Chief Corner St

POETRY.

FOREST SCENE IN THE DAYS OF WICKLIFF.

BY MARY HOWITT.

A little child, she read a book,
Beside an open door;
And, as she read page after page,
She wondered more and more.

Her little finger, carefully,
Went pointing out the place;
Her golden locks hung drooping down,
And shadowed half her face.

The open book lay on her knee—
Her eyes on it were bent;
And as she read page after page,
Her color came and went.

She sat upon a mossy stone,
An open door beside;
And round, for miles on every side,
Stretched out a forest wide.

The summer sun shone on the trees—
The deer lay in the shade;
And overhead the singing birds
Their pleasant clamor made.

There was no garden round the house,
And it was low and small;
The forest sward grew to the door,
The lichens on the wall.

There was no garden round about,
Yet flowers were growing free;
The cowslip and the daffodil
Upon the forest lea.

The butterfly went flitting by;
The bees were in the flowers;
But the little child sat steadfastly,
As she had sat for hours.

'Why sit ye here, my little maid?'
An aged pilgrim spake—
The child looked upward from her book
Like one but first awake.

Back fell her locks of golden hair,
And solemn was her look;
And thus she answered, witlessly,
'Oh! sir, I read this book.'

'And what is there within that book
To win a child like thee?
Up! join thy mates, the singing birds,
And frolic with the bee.'

'Nay, sir, I cannot leave this book,
I love it more than play:
I 've read all legends, but this one
Ne'er saw I till this day.

'And there is something in this book
That makes all care begone;
And yet I weep, I know not why,
As I go reading on.'

'Who art thou, child, that thou shouldst read
A book with mickle head?
Books are for clerks—the king himself
Hath much ado,—to read.'

'My father is a forester,
A bowman keen and good;
He keeps the deer within their bounds,
And worketh in the wood.

'My mother died at Candlemas—
The flowers were all in blow
Upon her grave, at Allenby,
Down in the vale below.'

This said, unto her book she turned,
As steadfast as before—
'Nay,' said the pilgrim, 'nay, not yet,
And you must tell me more.

'Who was it taught you thus to read?'
'Ah! sir, it was my mother;
She taught me both to read and spell,
And so she taught my brother.

'My brother dwelt at Allanby,
With the good monk alway;
And this new book he brought for me,
But only for one day.

'Oh! sir, it is a wondrous book,
Better than Charlemagne;
And be you pleased to leave me now,
I 'll read in it again.'

'Nay, read to me,' the pilgrim said,
And the little child went on
To read of Christ, as is set forth
In the Gospel of St John.

On, on she read, and gentle tears
Adown her cheeks did slide—
The pilgrim sat with bended head,
And he wept by her side.

'I 've heard,' said he, 'the Archbishop—
I 've heard the Pope, at Rome,
But never did their spoken words
Thus to my spirit come.
The book, it is a blessed book,
Its name, what may it be?'

Said she, 'they are the words of Christ
That I have read to thee,
Now done into the English tongue,
For folks unlearned as me.'

'Give me the book, and let me read,
My soul is strangely stirred;
They are such words of love and truth
As I ne'er before have heard.'

The little girl gave up the book,
And the pilgrim, old and brown,
With reverend lips did kiss the page,
Then on the stone sat down.

And aye he read page after page,
Page after page he turned;
And as he read their blessed words,
His heart within him burned.

Still, still the book the old man read,
As he would ne'er have done;
From the hour of noon he read the book
Until the set of sun.

The little child she brought him out
A cake of wheaten bread;
And it lay unbroken at eventide,
Nor did he raise his head.

Then came the sturdy forester
Along the homeward track,
Whistling aloud a hunting tune,
With a slain deer on his back.

Loud greeting gave the forester,
Unto the pilgrim poor—
The old man rose with thoughtful brow,
And entered at the door.

They two, they sat them down to meat,
And the pilgrim 'gan to tell
How he had eaten on Olivet,
And drank at Jacob's well.

And then he told him he had knelt
Where'er our Lord had prayed,
How he had in the Garden been
And the Tomb where he was laid.

And then he turned unto the book,
And read in English plain,
How Christ had died on Calvary,
How he had risen again.

As water to the parched soil,
As to the hungry, bread;
So fell upon the woodman's soul,
Each word the pilgrim read.

Thus, through the midnight did they read,
Until the dawn of day;
And then came in the woodman's son,
To fetch the book away.

All quick and troubled was his speech—
His face was pale with dread;
For he said the king had made a law,
That the book should not be read,
For it was such fearful heresy,
The holy Abbot said.

MISCELLANEOUS.

A GOOD DAUGHTER.

A good daughter!—there are other ministries of love more conspicuous than hers, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond.—There is no such thing as a comparative estimate of a parent's affection for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupations and pleasures carry him more abroad, and he lives more among temptations, which hardly permit the affection, that is following him perhaps over half the globe, to be wholly unmingled with anxiety, till the time when he comes to relinquish the shelter of his father's roof for one of his own. While a good daughter is the steady light of her parent's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sun-light, and his evening star. The grace, and vivacity, and tenderness of her sex have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm as they blend with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness, which one chiefly cares to have rendered because they are unpretending but all-expressive proofs of love. And then what a cheerful sharer is she, and what an able lightener of a mother's cares! what an ever present delight and triumph to a mother's affection! Oh how little do those daughters know of the power which God has committed to them, and the happiness God would have them enjoy, who do not, every time that a parent's eye rests on them, bring rapture to a parent's heart. A true love will almost certainly always greet their approaching steps. That they will hardly alienate. But their ambition should be, not to have it a love merely, which feelings implanted by nature excite, but one made intense, and overflowing, by approbation of worthy conduct; and she is strangely blind to her own happiness, as well as undutiful to them to whom she owes the most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and full echo of filial devotion.—*J. G. Palfrey.*

TRUTH THE BRIGHTEST GEM.

The clock struck five, the joyful hour for sister Emma's return from school.

'There she is,' cried little George who was weary with long watching at the window. 'Do let me run to the brook, dear mother, and meet her.'

The permission was given, and away he ran to throw his arms around his kind sister Emma.

'But what is the matter, sister?' inquired the little boy, as he held up his lips for the kiss.

'Oh, not much, was the answer—for just then Emma's heart was too full to permit her to say 'much.' They soon reached the parlor, but Emma's sorrowful looks did not escape her mother's notice. She did not, however, ask any questions, for Emma always felt that her mother was the best friend in the world, and was accustomed to go to her with all her perplexities.

At tea, Emma was silent, and little George was much puzzled to find his sister so indifferent about his stories about his kitten, and Rosa, the little dog; nor did she smile as usual when she heard that he had been 'an industrious boy at his lessons.' No, Emma could not smile: her heart was heavy; and yet, perhaps, some of my readers will wonder at it when they hear how very small a thing could so much disturb the happy girl. Emma had that day sinned against her conscience. She was usually in the habit of listening to the voice of this friend in her bosom, and obeying it, and so her days passed happily. There was in her face the sunshine of the soul, so that one felt happy in looking at her. The time appeared very long before George went to bed; at last all was still and Emma found her mother alone in the parlor, ready, as she always was, to hear her troubles; and pour into her spirit the balm of consolation.

'Dear mother, I have sinned against my conscience to day, and I have been so miserable.' Poor Emma could say no more.

'Tell me Emma,' said her mother calmly, 'what has been the difficulty.'

'Why, mother, it was only a sum I had to do in division. When I was trying to prove it, I could not possibly make it compare with the answer, and so I put down the right figures, and carried them to my teacher. She looked at it a moment, and then said, 'Emma, did you add up this sum?' 'Yes,' I replied. 'How then does it appear that every figure is wrong?' I told her the truth then, but she looked at me with a good deal of compassion, and told me she 'had supposed I was a girl of integrity, but I had now tried to deceive her, and had displeased God!' Oh, mother, I never was so unhappy in my life; what shall I do? I do not know how I could do such a thing; I have grieved the Savior, and Miss Carlton thinks I am a deceitful girl.'

'I am grieved for you, my child: for in this instance you have stepped from God's path of truth—that pleasant path, which had, to you, Emma, been a path of peace. But I do not think you a deceitful girl. A sudden and powerful temptation presented, and in a moment you swerved into that dark and forbidden way whose sharp thorns and briars have already pierced and wounded you.'

'Oh, mother, how true it is, that the way of transgressors is hard! I have been unable to study or play, or do any thing but think of my wicked heart.'

'Emma, there is a balm for your wounded spirit. If you feel that you have sinned against God, and are really penitent—which always implies a determination, with his assistance, to do so no more, to be a child of truth, to delight in it just as He does, then He will receive and love you as before. You know the way to the Savior, Emma.'

Such bitterness of soul Emma never experienced again. She was forgiven by her Savior, by her teacher, and her affectionate mother.—Truth had long sparkled like a beautiful diamond on her fair brow, and although its lustre was obscured for a moment, it shone out in new beauty. It became a shield and a breastplate by which she was enabled to ward off the attacks of temptation. That sorrowful day was never forgotten. The way of sin was so dark and fearful, 'leading down to the chambers of death,' that Emma blessed God for leading her back so quickly into the sweet paths of truth.—*Mother's Mag.*

SOMETHING NEW.

Among the candidates offered yesterday for admission to the Freshman Class, at Cambridge, was a pupil of the Perkin's Institution for the education of the Blind—a youth of sixteen, blind from his birth. He passed a perfectly satisfactory examination in all the branches, and was duly admitted. He has been a pupil of the institution over six years, and has acquired, besides an acquaintance with the branches requisite for admission to College, a knowledge of the French language and of the science of music.

We learn that this youth has good, but by no means extraordinary talents, and his acquirements certainly do honor to our institution, and justify the reputation which it enjoys, of being among the first, if not the very first, in the world. It led the way to all the recent improvements for printing for the blind, and effected a revolution in that art; it has been the only one where a deaf, dumb, and blind person has acquired a knowledge of arbitrary languages and of writing; and it has now effected what has never been done, fitted a boy for college, and clearly proved that the blind need only skilful instruction to enable them to acquire a perfect education in all branches.

It is in this latter view, that this case is most interesting. It is a triumph of art over natural obstacles, and it must prove of great benefit to the whole class of blind, by showing them that no avenue to excellence is necessarily closed to them.

We were anxious to know how this youth who has entered College, was to progress in his studies, as all the books are not printed in raised letters; and we learn that he is assisted by a lad with a pair of eyes, who reads his lessons, looks out words in the dictionary, consults the grammar, &c.—His lessons once committed, he goes to his tutor, who reads passages to him, for instance, in Greek, these he will translate and parse with ease, and such is the increase of the power of memory by this practice, that it goes far to counterbalance the loss of sight.—*Mercantile Journal.*

DISORGANIZERS.

There is a class of men by nature restless,—incapable of steady pursuits or consistent principles, who wander from place to place, from occupation to occupation, or from doctrine to doctrine, according to the circumstances by which they are surrounded and affected. These persons are ordinarily insufficient and unsuccessful, possessing more imagination than judgement, and becoming first dissatisfied with themselves, they relieve their minds from the pain of self-accusations, by throwing the blame on mankind. With a mild and easy nature, such men may become loafers; with a harsh and selfish one, misanthropes. There is, however, another form in which a modification of these qualities finds an outbreak. Connected with such characteristics, we occasionally find in some persons, a temporary vigor of thought, and, so far as their depth goes, a clearness of mental action; they are susceptible of strong impressions, and have the power to communicate these as strongly to other minds, where they may be more lasting than in their own. This intellectual constitution is as dangerous as it is unhappy. The love of order and of use furnishes no agreeable field for the exercise of its faculties. It therefore builds up nothing, for to construct requires order and methodical patience, and it engages in no pursuits of practical utility. A gratification of the natural love of power and influence, is therefore sought, in the direction of its own morbid and irregular impulses. Hence crude notions and unsound principles are thrown around and brandished as a child or madman might play with edged tools; and whether done in unconsciousness or recklessness of consequences, the effect is likely to be equally destructive.

Men of the temperament above described, may be originally bad, or from a conscious unsteadiness of principle, and want of self-guidance and control, may be led to doubt the reality of virtue, and finding all wrong within, finally convince themselves that all is wrong without. They therefore become ready and active agents of overturn and revolution, and experience a pleasure in assimilating the external world, to the diseased and disorded condition of their moral and intellectual natures.—*Nat. Ægis.*

INFLUENCE OF A MAN'S WIFE ON HIS CHALACTER AND DESTINY.

Aleph and Beth were brothers. Aleph married a pious woman of a respectable religious family. I met him in his yard, walking around with vigor and speed, an erect, portly, ruddy, robust man. His outbuildings were numerous; and his yards were full of wood, utensils, and materials for work. I went into his house. It was large, well finished, and well furnished. There were books there; and they seemed to be read and studied. Aleph was a pillar in the church, the parish, and the town; for he had a good wife.' A wise woman buildeth her house. Her husband is known in the gates, when he sitteth among the elders of the land. She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.'

Beth had a good disposition. He was industrious, steady and prudent. He was honest and moral, and respected religion; but he had a poor wife. His tall form was bowed down. On his face was the expression of care and despondency, and his movements were of the same character. With the companion and family that he had, he possessed neither spirit nor ability to do any thing for the promotion of religion, and the public good. He did not prosper. There was the aspect of nakedness about his barn, and about his house, and within his doors. His family did not grow up in good and respectable habits. Their character and condition were not such as to cheer him. He drooped at length and died. He made no profession of religion; but he cordially welcomed my visits as a minister; and I indulged some hope that death was gain to him; but as he lived so he died—in a cheerless state of mind. There was considerable religion in the family, such as it was; but there was also considerable intemperance, and looseness of principle and practice in other branches of morals. In the sinking condition of the family, the influence of the poor wife was to be seen. She was not herself vicious: but she had no high moral principles, no cultivation of mind, no interest in the improvement of society, no zeal for neatness and comfort, for whatsoever things are lovely and of good report. Her want of the qualities of the virtuous woman, described in Proverbs, made her a poor wife, and her husband a poor parishioner. I seem to see his stooping form and care-worn face, passing before me. I seem to see his dilapidated buildings. I seem to see the neighborhood presenting all around the blighting influence of a slack woman—a poor wife—upon her children's children. Talk to me then of educating young men, and of training them up to be good citizens, good members of churches, and good supporters of religious societies; and I will tell you to *educate young women* to be good wives, if you would have men to be happy men, good citizens, and good parishioners.—*Pastor's Journal.*

PLEASURES OF THE OLD.

But is the old man, it may be asked, to have no pleasure? His summer is gone, it is true; but is the winter to come upon him with nothing but gloom? Pleasure, did you say? Yes; the old may have the sublimest pleasure, if grace but rule in the heart. A cheerful old man is always a gratifying sight, cheering us forward amidst a troublesome world to go on our way rejoicing. But let him be cheerful, not from carnal thoughtlessness, which too many are, but from spiritual principle. Let this cheerfulness be, not the noisy crackling of a momentary impulse, but the mild and steady warmth of a settled piety. Let it be the joy of a heart reconciled to God the Father in Christ the Son. Then, though winter is come to him, yet the winter of age has its comforts, as well as the winter of nature around us. The aged Christian has had enough of the world and its noise and bustle. If he fills his cup with its waters now, it is from the gentle stream, and no longer from the torrent. He shuts out, as far as is consistent with the duties of his station, the vain distractions of earthly business; he draws more closely around him his domestic ties; he composes his mind by prayer; he keeps his eye fixed on the promises; he knows on whom he has trusted, and on what rock he has built his house:—and in the discharge of every social and Christian requirement, he is desirous of making his calling and election sure, and to show to his family and friends the power of God unto salvation, and the comforts of religion, through grace, in blotting out sin and building up scriptural assurance of pardon and peace. Like a weary traveller he is coming gently and thankfully to his home and resting-place. Like the sun in the firmanent, he is declining venerably, after his worldly course, into the ocean of eternity, 'in sure and certain hope' of rising again to perpetual day.—*Rev. E. Scobell.*

ANGER.

'Oh! see how that cruel fellow is beating his poor beast!' said Arthur Howard to his father and brother George, as they were going out for an early country walk. Arthur's attention had been excited by a shabbily-dressed man who was belaboring a rough-coated, feeble, and blind old horse, that was dragging, or rather attempting to drag, a cart with a heavy load of vegetables to market. The poor creature tried and tried, but could not get the wheels out of the rut in which they had stuck; and the driver, whose anger increased with the increased vain attempts of the horse to move onward, was dealing out his blows most unmercifully about the animal's legs and head, and swearing more loudly, and laying on more violently, at every stroke. 'What an abominable rascal!' exclaimed Arthur again. 'I'll,—I'll,'—and away he scampered, almost as much in a passion as the man whom he was going to reprimand and to punish.

'Now see,' said his father to George, 'in what an unfit state Arthur is for doing a humane thing. He intends to act kindly and generously, but he will most likely make matters worse. He will only exasperate the man the more; and the poor beast will be the sufferer for his imprudence.'

'What do you mean, you worthless vagabond!' cried Arthur when, out of breath and hardly able to find words for his rage, he came up to the carter. 'What,—what do you mean by treating the poor horse so wickedly?'—'What do I mean, Mr Impertinent! *There*,—that's what I mean:' upon which he turned upon the silent and suffering creature with far greater violence than before, and smote him so ferociously that every blow made Arthur's heart shudder within him.

'And now, young gentleman! if you don't move off,' said the man, 'mayhap I may try how you like the stick upon your own shoulders, by way of teaching you how to meddle with other people's concerns.'

'Arthur was a boy of humane and generous dispositions, and he could not immediately see that he had done any thing wrong by giving way to what he had perhaps thought, as many others would have thought, a natural and proper sentiment of indignation; yet he felt he must have made some mistake, for he had failed in his purpose; and, with a spirit somewhat broken and subdued, he ran back to his father and his brother.

'Well, my boy!' were the first words he heard from his father; 'and what have you got by throwing yourself into such a towering passion?'—'How could I help it, papa! when I saw that man's frightful cruelty?'—'But has your passion been of any service to you, Arthur? Did it help you to persuade the cruel man, or to rescue the suffering beast? You intended to do what was humane, I know; but you set about it rashly. Your anger was more violent than your reason. You were more bent upon punishing than preventing an offence; and, though you proposed to do good, you have only done evil.'

'But tell us, papa!' said George, whose temper was more sedate, and whose judgement more cool than his brother's, 'is anger never justifiable,—never commendable? Must one see all sorts of wicked and improper conduct, and not be angry with it? I have often heard indignation called generous, and anger virtuous. Are they never so?'

'Never, my son! for what is anger? It is pain,—pain inflicted on yourself; by which you are excited to inflict pain on another. It may be necessary to inflict pain on another for that other's good, and for the good of society; but your being angry is just the way to prevent you from properly judging what pain, and how much pain it is right to inflict in order to produce that good. Now, if Arthur, instead of breaking out into a storm of passion, had first considered what he really meant to do, which was to induce that ignorant man to refrain from misusing that unfortunate beast, he would have prevented three mischiefs,—the mischief of being in a passion, with all its pains, annoyances, and disappointments; the mischief to the animal, which has only suffered the more from his interference; and the mischief to the carter, whom he has but exasperated the more, and, perhaps, strengthened in his vicious propensities.'—*J. Bowring.*

EVIL OF INDISCRIMINATE ALMS-GIVING ILLUSTRATED.

'The want of prudence and of providence among the poor cannot be provided against, unless they suffer something for their neglect. It is often for their own interest that they should suffer. If I punish you for a fault, it is not because I have any pleasure in punishing you, and seeing you suffer, but because I know, unless you are made to suffer, you will not try to correct the fault. If a poor person were as well, or better off, by his laziness or his drunkenness, than he would be by his industry and his temperance, he would have a stronger motive to do wrong than to do right. You must always try to give people reasons or motives for doing right. Suppose one boy works hard, very hard, in the fields, and at the end of the weary day gets sixpence for his labor, and there is another idle beggar-boy who gets a shilling without work, by merely asking alms of travellers, the bad boy will be twice as well recompensed as the good boy, and every penny you have given the bad boy is an encouragement to his idleness and his beggary. I have seen a little girl who hunted for mushrooms all the day long. She was then a pattern of neatness and industry; she went into the fields and was as diligent and busy as she could be; and in the evening, if she had earned two or three pence by the sale of her mushrooms, she was as pleased as possible. But, one evening, when she was coming home from her walks, and very tired indeed she was, she saw a girl of about her own age who asked charity from a lady in a fine carriage; and the lady threw her a shilling, and said to her in a very kind tone:—'There poor child!' Upon which the little girl who had been used to gather up pennies, and two-pences, and three-pences, by her own industry, said to herself:—'Why do I lead this weary life? Why do I go trudging away through field and field, and after all can only get a few halfpence for all my toils and travels? I will turn beggar too.' And so she did; and she lost her good habits, and took to bad ones. The clean and diligent child was no longer to be seen hunting for mushrooms in the fields. She became a practised beggar, and at last an insolent one, and then grew careless about right and wrong,—and invented stories about her sufferings that were untrue, and ended by committing crimes, for which she was transported to a distant land; and sorrowful indeed it was, to recall the time of her childhood, when she gathered mushrooms in the green fields. Now you must not think that the lady who gave the shilling to the beggar-girl *intended* to act amiss. She thought she did a generous thing, and it *was* generous to give a shilling to a poor child, but it was very mischievous; and thus you see, that to be generous is not quite the same as to be wise and good.'—*J. Bowring.*

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